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ENRY HURTU & JAMES QUINTER.

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TO THE EXHIBITION AND DEFENCE

OF GOSPEL-PRINCIPLES & GOSPEL-PRACTICE

THEIR PRIMITIVE PURITY AND SIMPLICITY, IN ORDER TO

PROMOTE CHRISTIAN UNION, BROTHERLY LOVE &

UNIVERSAL CHARITY.

"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. i. 16.

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By
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THE GOSPEL - VISITOR.

January 1860. VOL. X. NO. 1.

PREFACE.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." There is much in the world for us all to do, and each one of us has but one life in this world to live, and, hence, there is no time to be wasted. Both the amount and kind of labor we perform, are matters more or less dependent upon the position in life which divine providence has allotted us. There is, however, a general rule given by the divinely inspired apostle, which should be overlooked by none who desire to be faithful to their God and faithful to the commission given to all the members of the household of faith or of the christian commonwealth. The rule is this: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." According to this rule, our duty will be somewhat in proportion to our opportunity.

To every christian philanthropist, the improvement of the world will be an object of the deepest interest. No husbandman can possibly feel a greater desire to have every tillable foot of his land raised to the highest degree of fertility, than God the great Husbandman feels in having the moral wastes of a sin-stricken world cultivated and planted with the seed of Truth, that they may bring forth "the peaceable fruit of

been greatly honored by being made in some degree the guardian of the world, and to it as the ground and pillar of the Truth, and as a city set upon a hill, and as a candle on a candlestick, is the world to look for light and knowledge to lead it to Christ, to all its various duties, and to heaven. The responsibility then which rests upon the church is great, and that responsibility is shared in by every individual member. With this view of the relation which the church sustains to the world, and being desirous of devoting ourselves to the service of the church, and entertaining a firm belief that the cause of Truth demands every help and every influence which can in any degree be rendered subservient to its advancement, we with God's permission and blessing to continue the publication of the Gospel Visitor, and we offer to our readers another volume.

In entering upon the tenth ume of the Visitor, we feel encouraged by the evidence afforded us from time to time, that our humble labors have not been altogether in vain: and we thank the Lord that he has enabled us to continue our work thus far, though the difficulties which have beset our way have been neither few nor small. The number of our readers has gradually been increasing from the commencement until this time, and each volume has been commenced under more encouraging expectations than righteousness." The church has its predecessor. Nevertheless, we

not received a more general coop- Magazine. We acknowledge it, and large. lated to do good, that we think we be dealt with, who may occupy should have the patronage of all our sitions less trying than ours. brethren. And we kindly request all of them to consider candidly and prayerfully the claims of the Visitor upon them for their support, with the hope that such a course, will be very likely to lead them to become the warm supporters of our work.

We ask our readers for their indulgence and forbearance. may we not expect these from them? -When we consider the different temperaments of our correspondents, and the circumstance that they have not always such a command of language as best enables them to make the most happy selection of terms to express their ideas; and also the different tastes and sentiments of our readers, it is not at all surprising that some among latter will not always be pleased with the reading matter offered them. But if the general character of our work is about right, cannot our readers exercise forbearance if they discover an occasional want of courtesy in a writer toward another with whom he may differ, or an occasional error in sentiment? We would kindly suggest for our general consideration one of those happy sayings of Jesus—a saying which shows him to be a Searcher of hearts, and an impartial Judge, namely, this: "He that is without sin among you, let him first cast a stone at her." We wish not to While the foregoing apostolic in-

cannot but regret that our work has upon us as conductors of a Christian cration from the brotherhood at wish to meet it. But we do not We feel so well assured that think that we should be dealt with the work in itself is right, and that in a more rigorous manner than it is, if properly conducted, calcu- Christian charity requires others to

> We fondly hope that an increased acquaintance with human nature in all its invsterious and deceptive windings, and also with christian experience and christian duty, with an enlarged share of the Spirit of God, which we trust, we shall receive in answer to our own prayers, and those of others offered in our behalf. will enable us to exercise more sound wisdom and christian prudence in performing the editorial labors of the Visitor.

"With pleasure let us own our errors past; And make each day a critic on the last."

"Contend for the faith which was once delivered unto the saints." The object of our humble labors will be the elucidation, the defense, and the spread of the system of faith alluded to in the foregoing language of the apostle James, for we think that a better one cannot possibly be found. It contains within it all the elements of divine power necessary to reform the world although it lies in sin. A cause claiming an origin so divine and noble as Christianity does, and contemplating a conquest so grand, namely, that of rescuing a world from the usurped authority of Satan, and restoring it to its rightful sovereign, the Lord Messiah, deserves warmest zeal, and our most sincere devotion.

evade the responsibility which rests junction contains the object we hope

all will have in view who make the erate with our great adversary, to Gospel Visitor the vehicle for com- betray us to him. There is no place municating their thoughts, the fol- nor condition in life altogether free lowing contain the rules relative to from temptation. It follows us when the manner which we hope will be we go out into the world, and when rigorously observed: "Let all your we go into the house of God. It is things be done with charity." "Be near in the family, in the work-shop, courteous."

We solicit the prayers ronage of the brethren for the success of our work, and commend it to the Lord; and should be deign to accept our offering, and make it contribute in any degree to the advancement of the couse of truth, and to the edification and encouragement of his people, to Him shall all the honor be given.

TEMPTATION.

"Lead us not into temptation." Matt. 6: 13.

Wherever there has been a genuine gospel repentance exercised, or, in other words, a thorough reformation experienced, there will be a fear of future sin as well as a sorrow for past sin. And a dread of future sin prompts this petition. The state of apostacy is a terrible state, and it should be guarded against with continual vigilance.

We learn from this petition what we should always keep in mind, namely this, that we live in the midst of enemies numerous strong; that the "adversary, as a roaring lion, walketh about, seeking whom he may devour," and prepares his snares and spreads his net that he may take us captive at his self be tempted of evil." From the rent remains of the corruption of our er, many words have more than one own hearts always ready to coop- meaning; and temptation is a term

in the field, and in every place of business, and it is not absent when we retire to the closet, although we may "shut the door." Yes, when we are at our devotional exercises we are not free from temptation. Hence the prayer in the poetry we often adopt, and use,

"Give, Lord, thy grace, lest evil thoughts Should mingle in our prayers."

Now as the christian is thus constantly exposed to danger, the petition in the Lord's prayer, "lead us not into temptation," is very appropriate, and should often be used not in a mere formal manner, but as the expression of a consciousness of imminent danger. The peculiarity of the language in which the petition is couched, makes it necessary to refer to other passages of scripture that its meaning may not be misapprehended. Is there any danger of the Lord leading any of his people in temptation? If not, why make such a request of him as is contained in this petition? "Do we ascribe to God the work of Satan: and do we make the Holy One of Israel the ensnarer and corrupter of His creation? Is man's Maker man's Tempter? No,-as one of Christ's hearers at the very time when this praver against temptation was given, the apostle James, years after, wrote, "God tempteth no man, nor can Him-And, then, there are the inhe-poverty of human language, howev-

of this very class. In one of its sig- taken you but such as is common to nifications, the sense of alluring to man: but God is faithful, who will sin, God is incapable of it. In an- not suffer you to be tempted above other, however, the sense of trying and displaying character, God as the temptation also make a way to es-Judge of the earth, is and must be, whilst this life of probation lasts, it. pledged to continue this application of the probe and the crncible to human character. So he tempted Abraham, when testing the strength of his faith and guaging the depth of his love to God, by asking the sacrifice of Isaac. So he tried Israel in the wilderness, to prove them, and to know what was in their hearts. So he lets affliction and prosperity, and the changing events of changing times go over us, to develope and reveal us to ourselves and to others." But if temptations are thus designed to try our faith and prove our characters, why should we desire to avoid them, and pray that we may not be led into them? Should we not rather desire them as the following exhortation is given us by the apostle last quoted? "My brethren, count it all joy when ve fall into divers temptation; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." When we ask God not to lead us into temptation, we mean, such temptations as might prove too much for our strength. We ask him to save us from those strong and overwhelming temptations which might cause us to fall from our steadfastness, to dishonor our profession, and to ruin our souls. The apostle has spoken in the following encouraging manner to believers: "There hath no temptation

that ye are able; but will with the cape, that ye may be able to bear Now the petition under consideration is no more than reminding God, if we may so speak, of this promise, and desiring its fulfillment.

But tempted as we all are, and that severely, there is a "way of escape," there is a strong Deliverer. for God has "laid help upon one that is mighty," and to him we may flee and under his protection we shall be safe. If our great adversary is compared to a roaring lion, Jesus, our Deliverer, is called the "Lion of the tribe of Juda." And he "was in all points tempted like as we are, vet without sin," because he was stronger than his adversary. And by the proper use of the means which Jesus himself used, and which he has given to us, with his own help, which will always accompany the means of his own appointment when properly used, like him we shall triumph in the hour of temptation.

In our Lord's conflict with Satan on the mount, we see the use he made of the Scriptures, when his constant reply was, "IT IS WRITTEN." With this powerful weapon, the sword of the Spirit - the word of God, he foiled his enemy. And when he was entering the garden of Gethsemane, we hear him say to his disciples, "Watch and pray that ye enter not into temptation." And if we study this last fiery temptation of our blessed Redeemer, we shall find that he made use of the same means he recommended to his disciples, as he prayed three times, and was then strengthened by an angel from heaven to suffer, to endure, and to triumph. Luther was not far from the truth when he said, "Prayer, meditation, and temptation, make the true minister of Christ." And may we not add, these make the true Christian? At least, the perfect Christian character cannot be formed without them.

When we meet with temptations in following our lawful callings in life, or when we are performing our duties, and in reference to such occasions use the petition under consideration, we may expect if we are led into temptations to be led through them without sustaining any damage to our spiritual interests. when this is the case, the petition will have been answered. But if we live without prayer and watchfulness, and become indifferent to the dangers to which we are exposed, and throw ourselves, into temptations unnecessarily, by gratifying our unlawful desires, we then tempt both God and Satan; we tempt the former to leave us, and the latter to attack us. The petition, "Lead us not into temptation," should be accompanied by a determination not to expose ourselves unnecessarily to temptation.

Tertullian relates a story of a Christian woman who went to the theatre, and was there seized with a demoniacal possession, and when the unclean spirit was asked why he should attempt to disturb in this manner one of the faithful, answered, "that he had a perfect right to do so, because he found the woman on his own territory."

J. Q.

THE NEW YEAR.

"Time, like an ever-rolling stream, Bears, all its sons away."

Time has long and aptly been compared to a stream. It flows on without any cessation. Streams may be impeded in their course, but the current of time no power can check but that of the Almighty. Time waits not for the tardy movements of men. Although it appears to move more rapidly when we are diligently engaged than when are idle, this in reality is not the case. A day is no longer to the lounger than it is to the man of the most active business habits, although it seems to move so heavily to the former.

Time, because of its value, or because it may be profitably employed, is said to be money, that men may be impressed with its preciousness. But money, very inadequately, expresses the value of time. Money squandered and fortunes lost, may be recovered; but lost time cannot be recovered. The ordinary use of money is to secure the comforts of the present life. But time properly spent, secures to us heaven and everlasting life. This, money cannot do. Precious as time is, how few appreciate its real value! How few there are who turn every moment to account! Wealth in its ordinary or worldly acceptation, is measured by thousands or millions of dollars. Spiritual wealth, or the treasures the good will have laid up in heaven, will be in proportion to the time which they have properly improved. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

REMARKS ON HEB. 18: 8, 9.

It would be well for us all to. use to our christian duties, for now is our utmost endeavors to become ac- our salvation nearer than when we quainted with time. This may ap-believed." The present year will pear difficult, as it is ever on the terminate the labors of many in the wing. Well, let us keep an eye on vineyard of the Lord. And it they its flight. It is approaching its ter- have served the Lord fail fully, mination, and after awhile, it will they shall go from their labors to fold its wings, and "there shall be their reward. This is a pleasant time no longer." But how shall we become acquainted with it, since it is always moving, and when it ceases to move it will cease to be? Time, like many other causes in the works of God, is best known by its effects. Time will give us all over to eternity. And if we have given "diligence to make our calling and clection sure, an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." If on the other hand, time is permitted to pass unimproved, and the end of the neglecters of salvation approaches, with unavailing tears of repentance they will reflect that "the harvest is past, the summer is ended, and they are not saved."

Another year with its numerous and momentous events has closed. and a new one has commenced. In the year eighteen hundred and sixty, no doubt many important scenes will be acted on the theatre of human life. Every succeeding year of time will have its quota of foretold events to accomplish, till all on the prophetic catalogue are fulfilled. To the believer in divine revelation, the future of our earth is connected with thrilling events. But we are so plainly instructed, and so abundantly warned by the Lord and his servants, that no event materially effecting us, need come upon us unawares. In entering upon a new

thought, and well calculated with kindred ones, to reconcile the christian to his departure from the present to a future world.

We commonly look upon existence as a blessing, and often thank God for the preservation of our lives. Continued existence is a blossing only when it is made subscryient to our advancement in holiness, and appropriated to the doing of good. Life may become a curse when it is diverted from its purposes, and used by its possession to increase his own sins and those of others over whom he exerts an influence.

Dear reader, has the past year added to your holiness or to your sins? This is a solemn question and one that commends itself t your consideration. If it has added to your holiness, it has been a blessing to you, and you should thank God for it. If it has added to your sins, you have turned a blessing o God into a curse, and you should repent without any delay. And be sure to make the present year the best of all your years, "Redeeming the time, because the days are evil."

For the Visitor.

REMARKS ON HEB. 13: 8.9.

"Jesus Christ, the same yesterday. and to-day and forever. Be not carried year, let us dedicate ourselves anew about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. Heb. 13: 8, 9.

From Everlasting to Everlasting Christ is God: God over all and blessed forevermore; He is ineffable, infallible. He is the King of kings and Lord of lords. He alone is to be worshiped, and adored, and by his great name Jehovah, feared, reverenced, and honored. He is to be praised by glorious Angels in heaven, and by their brethren, the saints and martyrs on earth. And vet, while he sojourned here below, among creatures of the dust, he was set at naught, and rejeted by those who had under their Satanic master. clothed themselves in self-rightcousness and a fictitious garb of holiness. They exalted themselves above all that was Godly, and consequently were dreadfully averse to "The Lord our Righteousness," and diametricaly opposed to his holiness. They were under the influence of him who is the father of all iniquity, and who would have mortals bestow upon him that honor, which alone belongs to the Lord Jesus Christ, who is the same vesterday, and to day and forever. The earth also, which we inhabit, was created of nothing by His Almighty power; the mountains and the oceans; the hills and the rivers; the rocks and the limpid streams: all-all were made by him who is the same yesterday, and to day, and forever. Therefore are they sustained by the same Almighty power; Jesus, the mysterious, the Eternal I AM, the self-existing Jehovah. Be not carried about with divers and strange doctrines" &c. Behold how from the very beginning Satan

worked in his servants, telling things which were pleasing to them, so that he might win them to himself. Even the very first of our human race, who were pure and holy, were thus assaulted by him, and how far he succeeded, we may read in the 2nd. ch. of Genesis. And as we may suppose that he has increased his forces, it is now more absolutely necessary to listen and hold to sound doctrine which was once delivered The signs of the to the saints. times show with what alluring charms Satan is still at work; and the fabric which he has reared to deceive the nations of the earth is a And when the general vast one. crash takes place, language will fail to describe; and the painter's pencil to depict the thousandth part of the wreck of matter, and the destruction of souls. Satan has always found some who were willing to assist in his dirty work. We might mention Voltaire, Paine, and Hume, who have done much to diffuse his poison over poor fallen nature. These champions of infidelity, so pernicious and murderous, have, not a few disciples, but millions are lulled by them, to forget their soul's salvation. But earthly things fade and decay; and men wither as the grass, and the glory of nations disappears as the flowers of the field, under the displeasure and wrath of the Almighty; wo! therefore to all who do not endure sound doctrine. Where are the great ones of the earth? And where are their valiant hosts? And where is their glory? Fallen! fallen!! The car of time rolls speedily towards the verge of eternity. All must soon pass away. The very heavens and the earth depart, but Christ and his

doctrine will endure forever. "For it is a good thing that the heart be established with grace, &c." would that we were wise, that might seek this blessing with all our might, that we might honor salvation and be established in him from whom this greatest of blessings flows; which brings peace, and holy joy to the soul, and causes us to rejoice in Christ our Savior, crying, Abba, Father. O that we may no longer be dazzled by the vanities of earth and its gay pleasures. The righteousness of eating, God does not consist in drinking, and merriment, but in faith, peace, and joy in the Holy Ghost. Man is not to live by bread alone, but by every word that proceedeth out of the mouth of God. It is written, "woe to them who sit at ease in Zion, that eat the choice of the flock, and are not grieved for the affliction of Joseph!" The true church has been, and is yet, greatly afflicted and persecuted; professors and non-professors are truly yoke-fellows in this work of trampling down the Lord's vineyard. There are few who really wish to come out of the world, and take up the yoke of Jesus and attach themselves to a few true followers of the Lamb. But all those who have their delight in God and the beauties of holiness, will be seated in high and heavenly places, and they shall remain steadfast, immovable, always abounding in sound doctrine, and every good work of the Lord. And after awhile they shall be welcomed into the kingdom of our Lord. Have your hearts therefore established in grace, that all may be well at last.

"He looks mid circumvolving spheres, Complaisant on his ransomed heirs, More dear than all his works beside,
Blessed souls for whom the Savior died."
His ransomed ones he'll bring at last;
And all the powers of hell he'll stay.
He'll bid the whole creation rest;
He's the same to day, and yesterday.

For the Visitor.

CREATION,

What scenes of deep and thrill ing interest must have been unfold ed to angels as they lingered around the morning of creation. And were they permitted to leave their lofty habitation and commence with mor tals, with what intense delight would we gather around them and listen to their account of the gene sis of time. But though this priv ilege is denied us, we may turn to the Oracles of truth, and there read the world's history. There wa not merely a remodeling, but a cre ation. "God spake, and it was done He commanded, and it stood fast.' What exalted ideas of Jehovah doe this present! Who else can create The Almighty refers to this fac when he addressed Job out of th whirlwind!

"Where wast thou when
I laid the foundations of the earth?
Declare if thou hast understanding.
Who laid the measures thereof, if thou know's
Or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened
Or who laid the corner stone thereof?
When the morning stars sang together,
And all the sons of God shouted for jog-!"

But as yet matter was in its primitive state. All was chaos. The Spirit of God moved upon the face of the waters and gave them vitality. The command went forth, "Let ther be light," and immediately the darkness was separated from the light Still the work went on. Ocean

immense bed was filled with the liquid wave. Rills, brooks, and rivers commenced their meanderings, murmuring the praises of Him who made them flow. While the dry land settled in suitable consistency for its destined use. The firmament now clarified from vapors became a proper medium for the transmission of light. As yet no vegetation appeared. No velvet green to carpet the earth; no flowers to adorn the valleys; no trees for the residence of the birds.

At the Almighty's command, grass, herbs, and trees spring forth. Still the work was incomplete. There was none to enjoy this beauty and grandeur. Again the flat went forth and the waters were filled with sportive tribes, the forests and valleys were teeming with life and activity, and the groves resounded with the notes of the beautifully plumed songsters warbling forth the praises of Him who caused them to be.

Still to make the scheme complete, something else was wanting: some intelligent being to govern and adore as well as to enjoy. Earth was not the dwelling place of angels, and Jehovah's mandate went forth "Let us make man in our image after our likeness." Such a compound was the connecting link between heaven and earth, fitted for the companionship of angels and of God. He stands at the head of Creation and power is given unto him to control all on the earth, "made a little lower than the angels and crowned with glory and honor." God beheld the finished work and pronounced it very good.

H. F. H.

For the Visitor.

Remarks on Revelation 13: 3, 4.

And all the world wondered after the beast... and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?

In the ancient Jewish dispensation, there were many rites and ceremonies instituted by God himself, and they were all calculated to display his majesty and greatness. In his temple every thing declared his glory. And when his worshipers contemplated the grand and sublime spectacle, they exclaimed, O Jehovah, who is like unto thee?

But the inventions of men, are not always calculated to declare the glory of God, however well they may be intended. They can only show the thoughts which men have concerning him. We can only see his true glory in his own ordinances. But the church of Rome, transferred that honor to the beast, by whose contrivances a certain outward splendor and dignity were thrown over the worship.

Men in all ages have been inventing and contriving new ways for honoring their Maker, and they have introduced them into the churches. But there is always as much glory taken from their Maker and given to themselves as results from their inventions. Those that worship according to the inventions of men, and not according to the authority of Jesus Christ, always take his glory and give it to another. In doing this, they carry out the meaning of the language, "Who is like unto the beast? Who is able to make war with him?" And while the world is wondering after the beast, the true witnesses of Je-

sus Christ are unheard by these ad-passed already." 2 Tim. 2: 15. Now phemies. And they do these in de- able to make war with the beast:" of the Lord Jesus Christ, and then long since, that as long as his blood it is not an uncommon thing to hear runs warm in his veins, he would like unto the beast? who is able to God have mercy on his poor soul, make war with him?" for he knoweth not what he saith:

wish to be considered as having any connection with the church of Rome. Blasphemy is properly the uttering of hurtful words against any part of the gospel of our Lord Jesus Christ. The truth is, men blaspheme God when they preach false doctrine. direction to Timothy he says, Study to show thyself approved unto God, precede the millennium. This time a workman that needeth not to be in which we live is that very period, ashamed, rightly dividing the word for the worship of God, and the docof truth. But shun profane and trines of Christianity which are vain babblings: for they will in-propagated, are nearly all mingled crease unto more ungodliness. And with the wine of Babylon. their word will eat as doth a canker,

mirers of the beast and his worship, what does the apostle consider this When deceivers and impostors are to be but blasphemy? For he says thus successful in their plans and in another place, concerning these works of deception, they always men, "Whom I have delivered become inflated with vanity, and unto Satan that they may learn there is given unto them a mouth not to blaspheme." 1 Tim. 1:20. speaking great things, and blas- But the world cries out, "Who is nouncing the holy commandments as one of his advocates declared not their admirers cry out, "who is never preach water baptism, May The apostle saw the beast sitting for the immaculate Jesus was bapon his throne, and the world falling tized in water. This is denving prostrate before him to worship; the Lord Jesus Christ; and it will and then he became greatly inflated bring sudden destruction on him. with vanity, so much so, that he God forgive him for such blasphespoke blasphemous things against mies. "But there were false proph-God, and against the worship com- ets also among the people, even as manded by the Lord Jesus Christ. there shall be false teachers among Viewed in this light, the beast is you, who privily shall bring in dama striking emblem not only of the nable heresies, even denying the church of Rome, but also of many Lord that bought them, and bring other churches, which would not upon themselves swift destruction." 2 Pet. 2: 1.

We shall now have occasion to refer again to "Babylon the great, The word "great" shows that there are smaller Babylons scattered over the world. And the phrase "Mother of harlots" must mean something. This I desire to prove by the lan- It seems to mean that she has many guage of the apostle Paul. In his daughters. According to prophecy, this state of moral corruption will

From these considerations, there of whom is Hymeneus and Philetus: can be drawn but one of two concluwho concerning the truth have er- sions; either that many truths o' red, saving that the resurrection is God's word are of no creat importance, and that he has given the and in the rocks of the mountains; churches full liberty to offer to him and said to the mountains and rocks, any kind of worship they please, or fall on us, and hide us from the face else a large body of the professing of him that sitteth on the throne, church is at this moment a mass of and from the wrath of the Lamb: error and corruption, and there are for the great day of his wrath is almost as many beasts as there are come and who shall be able to stand? sects and denominations. No hon- Rev. 6. Thus we see that the Lord est and intelligent mind will be at a Jesus Christ is able to conquer all loss to know which of these conclu- his enemies with the Spirit of his sions to adopt. We then may ex-mouth, and the brightness of his pect the judgments of God to fall coming, according to 2 Thes. 2. heavily upon us. Indeed the only Will those great men stand up then hope for the regeneration of the and denounce the plain commandworld is in the last plagues, when ments of Jesus Christ? I judge the wrath of God is poured 'out they will not, when they hear the without mixture; for in this way stern words of Jesus, "Depart from he will scourge the world. John me, I never knew you." saw "under the altar the souls of We desire in the next place tonothem that were slain for the word tice the two witnesses spoken of by of God and for the testimony which John in Rev. 11. "And I will give they held; and they cried with a power unto my two witnesses and loud voice, saying, how long, O they shall prophesy." I conceive Lord, holy and true, dost thou not those two witnesses to be Justice judge and avenge our blood on them and Truth. "In transgressing and that dwell on the earth? And it lying against the Lord, and departwas said unto them, that they ing away from our God, speaking should rest yet for a little season, oppression and revolt, conceiving until their fellow servants also and and uttering from the heart words their brethren, that should be kill of falsehood. And judgment is ed as they were, should be fulfilled." turned away backward, and justice "Hold fast that thou hast, that no standeth afar off: for truth is fallen man take thy crown." But the an- in the street, and equity cannot entichristian churches cry out, Who is ter. Yea, truth faileth; and he that like unto the beast? who is able to departeth from evil maketh himself make war with him? We will show a prey. Isaiah 59: 15. This was who is able to make war with him. and overcome him, and to rob him of all his power. John says further, I beheld when he had opened the sixth seal, and there was a great earthquake; and the stars of heaven fell unto the earth, and the heaven departed as a scroll when it is rolled together; and the kings of the earth, and the great men, and the rich men, hid themselves in the dens the Lord Jesus Christ will recog-

the condition of the church in the days of the prophet, and it is precisely the condition of the churches in the present day. Whispering, backbiting, talebearing, busy bodies about other men's matters which do not concern us, are very common. But Justice and Truth are the principles by which the church must be ruled, or it is not the church which

are many marks by which the true tings of holy men, who were raised convert can detect the beast. He is up and inspired of God, for the purproud, high minded, and wants to quests that of others, which he would not do upon any considera-These are some few of the marks of the beast. Whether this can be only applied to the church of Rome, I am doubtful. I think it will apply to other churches with equal force. The mother of harlots saith in her heart, "I sit as a queen, and am no widow." In this she told the truth, for she has many lovers. She also said, "I shall see no sorrow."

am I one of this number. And let of its peculiar principles, or the bitjudgeth her.

H. K.

Mount Pleasant, Md.

For the Visitor. THE RIBLE.

The word Bible is taken from the book; and the volume to which

nize as his, at his coming. There it contains a collection of the wripose of publishing his commandexercise undue authority. He re-ments and promises, and the record of his mercies and judgments, for the instruction and salvation of mankind. That the Bible has existed from very remote ages, will not be disputed, except by those who are grossly ignorant. The proofs of its antiquity are, beyond all comparison, more numerous and convincing, than can be advanced in favor of any other book in existence. It has never been without its intelligent witnesses, and zealous guardians; though some of them Let me ask myself the question, have been the greatest perverters all the brethren and sisters ask terest enemies of the Christian name. themselves whether they sit as a The old Testament has been prequeen? If they do, their end will served by the Jews, in every age, be as hers was. That end is thus with a scrupulous jealousy, and with described: "Therefore shall her a veneration for its words and letplagues come in one day, death, and ters bordering on superstition; demmourning, and famine: and she onstrating their regard for it as dishall be utterly burned with fire; vinely inspired. The books in the for strong is the Lord God who number and order in which we now possess them, were held sacred by the Jewish church. Concerning them especially, the apostle Paul declares, "All scripture is given by inspiration of God," 2 Tim. 3: 16. And the apostle Peter, in reference to the same, testifies, "No prophecy of the scripture is of any private in-Greek word Biblos which signifies terpretation. For the prophecy came not in old time by the will of Christians give that title, by way of man; but holy men of God spake as eminence, is called the Bible, be-they were moved by the Holy cause of its superior excellency, be- Ghost." 2 Pet. 1: 20, 21. The ining the book of books, the best book. spiration of the sacred writers The Bible is called the Scriptures, consisted, 1st. in their being excited from the Latin word Scriptura, and moved to undertake the work; which signifies a writing; and is 2nd. Being furnished by special called the Holy Scriptures, because revelation from God with the knowledge of things which they had not! Is it degrading for ministers to labor previously possessed; 3rd. Being directed in the choice of proper words to express their conceptions, 4th. Being guided to write according to the will of God. That the Holy scriptures were inspired, is evident from their divine sentiments in religion; the glorious character under which they represent Almighty God; the purity and reasonableness of their morality; the majestic simplicity of their style; their wonderful efficacy on the minds of believers; the faithfulness and disinterestedness of the writers; the miracles by which they confirmed their doctrines; the astonishing preservation of the several books to our times, notwithstanding floods and flames have attacked it without mercy; lastly; the fulfilment of their numerous prophecies. About a hundred years ago, it is said Dr. John Taylor wrote,-"You may rest fully satisfied, that our English translation is in itself by far the most excellent book in our language, so it is a plentiful fountain of divine life and knowledge; giving a true, clear and full account of the divine dispensations, and the gospel of our salvation; so that whoever studies the Bible, is sure of gaining that knowledge, which if duly applied to the heart and conversation, will infallibly guide him to eternal life." Thus we see a merciful God has marvelously raised up men, learned men, to translate the Holy Scriptures; and there are at this time, it is estimated, more than one hundred and fifty languages in which the oracles of God are circulated. O! that men may learn to be wise unto salvation.

A. H.

with their hands?

Dr. Wayland. (Baptist.)

1. Who is it in the first instance, appointed labor as the portion of man? and shall we who profess to be his servants, call his appointment degrading, or mean, or servile? Shall a Christian look with disdain upon ninety-nine hundredths of his fellowmen, because they labor with their hands? Shall a minister wasting away with dyspepsia, the result of physical inertia, despise his brother, who by obeying his Maker is hale, hearty, cheerful and happy? Shall a man who is living at ease, call that labor degrading by which alone the means of his support are provided?

If this be degrading, then the church of Christ and its ministers were degraded by its Founder him-He chose the apostles, foundations of his church, from the ranks of fishermen, and we see from several incidents in the Evangelists, that they labored at their calling after they were set apart to their apostolic office. Paul, chosen last of the apostles, supported himself, in part, by tent-making. Unless, then, we repudiate the whole earthly example of the apostolic church, we must agree that working with a man's hands is no disqualification to a minister of Christ.

We fear that the partial prevalence of the opinion that it is in some sense degrading for a minister of the gospel to labor with his hands, is the cause of much of the ill health which afflicts the ministry. preach a sermon of half an hour in length two or three times a week, should not certainly break the health of any man. The want of physical exercise will, however, he considered a call to the ministry. break down any one. It would be Mr. Shelburne perceived the drift of greatly for the advantage of the my question, and instead of giving ministry, both intellectually and a general answer, proceeded to a spiritually, if we had a greater num-narrative of his own experience, and ber of vigorous, healthy men, to state the circumstances which hard-handed, and accustomed to led him to suppose that God had exposure in the open air. They called him to be a preacher. The subwould find themselves, in conse-stance of his story was as follows: quence of out-door exercise, much "I was born in one of the lower best r prepared for study, able to counties of Virginia, and when endure more earnest and protracted young was put to learn the carpenlabor in the ministry, and every ter's trade. Until I was a man power which they possess would be grown and had a family, I never worth much more to them and to heard any preaching but from min-

this paper more appositely, than by came into the neighborhood a Presinserting a passage in the life of the byterian minister, by the name of late Dr. Alexander, of Princeton, Martin, whom I went to hear; and one of the most learned and able before he was done, I was convinced tea are of theology, and one of the that I was in a lost and undone most cloquent preachers, that this condition. He made no stay, and I

to i form us that there was a Bap- which I knew not how to get healed,

the church, than it is at present. isters of the Established Church, and did not even know that there I to not know that I can close were any others. About this time country has produced. heard no more of him. But a wound Wr. Yarborough took occasion had been left in my conscience tist preacher in his employment as and no one about me could give any a millwright, who would be at the valuable advice as to a cure. I house as soon as his work was fin- went from day to day under a heavy ished. Accordingly about the dusk burden, bewailing my miserable of the evening, an old man in coarse state, till at length my distress begar) with leathern apron, and la-came so great that I could neither den with tools, entered the house eat nor sleep with any peace or and took his seat on the stairs, comfort. My neighbors said I was Neither Mr. Grisby nor I had ever falling into melancholy or going been acquainted with uneducated mad, but not one of them had any preachers, and we were struck with knowledge, from experience, of the astonishment that this carpenter nature of my distress. Thus I conshould pretend to preach. When tinued mourning over my miserable we wired, Mr. Shelburne, such was case for weeks and months. I was his name, was put into the same led, however, to read constantly in room with us. I felt an avidity to the Bible; but this rather increased que don him respecting his call to than lessened my distress, until the ministry, taking it for granted one Sunday evening I saw, as cleartha bold man was ignorant. I ly as I ever saw any thing, how I therefore began by asking him what could be saved through the death of

Christ. I was filled with comfort, work particular passages would be and yet sorrow for my sins flowed more copiously than ever. I praised God aloud, and immediately told my wife that I had found salvation; and when any of my neighbors came to see me, I told them of the goodness of God, and what he had done for my soul, and how he had pardoned all my sins. As I spoke freely of the wonderful change I had experienced, it was soon noised abroad, and many came to see me, and to hear an account of the matter from my own mouth.

"'On Sabbath evenings my house would be crowded, and when I had finished my narrative I was accustomed to give them a word of exhortation. And as I could be better heard when standing, I stood and addressed my neighbors, without any thought of preaching. ter proceeding for some time in this way, I found that several others began to be awakened by what they heard from me, and appeared to be brought through the new birth much as I had been. This greatly encouraged me to proceed in my work, and God was pleased to bless my humble labors to the conversion of many. All this time I did no more than relate my own experience. and then exhort my neighbors to seek unto the Lord for mercy.

"Thus was I led on from step to step, until at length I actually became a preacher, without intending it. Exercised persons would come turning unto God. to me for counsel, as I had been the grace of God; and that I might be lieve that God has called me to was induced to study the Bible ignorant. I never consider myself continually; and often while at qualified to instruct men of educa-

opened to my mind; which encouraged me to hope that the Lord had called me to instruct those that were more ignorant than myself; and when the people would collect at my house, I explained to them passages which had been opened to my mind. All this time I had no instruction in spiritual matters from any man, except the sermons which I heard from Mr. But after a few years there Martin. came a Baptist preacher into neighborhood, and I found that his doctrine agreed substantially with my experience, and with what I had learned out of the Bible. I traveled about with him, and was encouraged by him to go on in the exercise of my gift of public speaking, but was told by him that there was one duty which I was required to perform, which was that I should be baptized according to the command of Christ. And as we rode along we came to a certain water, and I said, See, here is water, what doth hinder me to be baptized? Upon which we both went down into the water, and he baptized me by immersion in the name of the Father, the Son, and the Holy Ghost. From that time I have continued until this day, testifying to small and great, to white and black, repentance toward God and faith in the Lord Jesus Christ; and not without the pleasure of seeing many sinners forsaking their sins and

"'Now,! said he, 'you have heard first among them to experience the the reasons which induce me to beable to answer their questions I preach the gospel to the poor and G. V. Vol. X.

felt badly when such have come to denomination with whose opinions hear me. But as for people of my he could so fully agree as with mine. teach them many things which him preach several times, and was they needed to know; and in regard to such as had become pious, ness of his doctrine, but the maffect-I was able, by study of the and meditation, to go before them, so that to them also I could be in judicious remarks expressed in the some measure a guide. I lament my want of learning, and am deeply couvinced that it is useful to the degrees, warmed by his subject, ministry of the gospel; but it seems to me that there are different gifts now as of old, and one man may be suited to one part of the Lord's worl, and another to another part. And I do not know but that poor and ignorant people can understand my coasse and familiar language better than the discourses of the most learned and eloquent men. I know their method of thinking and reasoning, and how to make things plain by illustrations and comperisons adapted to their capacities and their habits.'

"'When the old millwright had finished his narrative, I felt much more inclined to doubt my own call to the ministry, than that of James Shelburne. Much of the night was spent in this conversation, while my companion was enjoying his usual repose. We talked freely about the doctrines of religion, and were mutually gratified at finding how exactly our views tallied. From this night James Shelburne became an object of my high regard. and he save abundant testimony of his esteem by me. Whenever I visited that part of the country, he was wont to ride many miles to hear me preach, and was pleased to declare that he had never heard

tion and learning. I have always any of the ministers of his own own class, I believed that I could I had the opportunity of hearing pleased not only with the sound-Bible ed simplicity of his manner. His discourses consisted of a series of plainest language, and in a conversational tone, until he became by when he fell into a singing tone, but nothing like what was common with almost all Baptist preachers of the country at that time. As he followed his trade from day to day, I once asked him how he found time to study his sermons; to which he replied, that he could study better at his work with his hammer in his hand, than if shut up and surrounded with books. When he had passed the seventieth year of his age he gave up work, and devoted himself entirely to preaching. Being a man of firm health, he traveled to a considerable distance and preached nearly every day. On one of those tours, after I was settled in Charlotte county I saw him for the last time. The old man appeared to be full of zeal and love, and brought the spirit of the gospel into every family which he visited. He was evidently ripening for heaven, and accordingly, not long after, he finished his course with joy.

The Emperor Julian's attempt to rebuild the temple at Jerusalem.

(The following account of the vain attempt of Julian the emperor of Rome to rebuild the temple at Jerusalem, is taken from Sozomen's Ecelesinstical History, P. 240. Julian was born about A. D. 331, and Sozomen wrote about A. D. 443. He declares he received from eyewitnesses the account of the peculiar phenomena he relates. Eds.)

Though the emperor hated and oppressed the Christians, he manifested benevolence and humanity towards the Jews, He wrote to the Jewish patriarchs and leaders, as well as to the people, requesting them to pray for him, and for the prosperity of the empire. In taking this step he was not actuated, I am convinced, by any respect for their religion; for he was aware that it is, so to speak, the mother of the Christian religion, and he knew that both religions rest upon the authority of the patriarchs and the prophets, but he thought to grieve the Christians by favoring the Jews who are their most inveterate enemies. He also calculated upon persuading the Jews to embrace Paganism: for they were only acquainted with the mere letter of Scripture, and could not, like the Christians and a few of the wisest among their own nation, discern their hidden meaning. Events proved that this was his real motive: for he sent for some of their chiefs, and exhorted them to return to the observance of the laws of Moses and the customs of their fathers. On their replying, that they were permitted to offer up sacrifices only at the temple of Jerusalem, he commanded them to rebuild the temple, and gave them money for that purpose. The Jews entered upon the undertaking, without reflecting that, according to the prediction of the holy prophets, it could not be accomplished. They sought for the most skillful artisans, collectted materials, cleared the ground, and entered so earnestly upon the task, that even the women carried

ments towards defraying the expense. The emperor, the other Pagans, and all the Jews, regarded every other undertaking as secondary in importance to this. Although the Pagans were not well-disposed towards the Jews, yet they assisted them in this enterprise, because they reckoned upon its ultimate success, and hoped by this means to falsify the prophecies of Christ. Besides this motive. the Jews themselves were impelled by the consideration, that the time had arrived for rebuilding their temple. When they had removed the ruins of the former building, and had cleared the ground for the purpose of laying the foundations of the new edifice, an earthquake occurred, and stones were thrown up from the earth, by which those who were engaged in the work were wounded, as likewise those who were merely looking on. The houses and public porticoes near the site of the temple were thrown down: many people lost their lives, and others were horribly mutilated. On the cessation of the earthquake, the workmen returned to their task. partly because such was the edict of the emperor, and partly because they were themselves interested in the undertaking. Men often, in endeavoring to gratify their own passions, seek what is injurious to them, reject what would be truly advantageous, and are deluded by the idea that nothing is really useful except what is agreeable to them. When once led astray by this error, they are no longer able to act in a manner conducive to their own interests, or to take warning by the calamities which are visited upon heaps of earth, and sold their orna-them. The Jews, I believe, were

just in this state; for instead of regarding this unexpected earthquake as a manifest indication that God was opposed to the re-erection of their temple, they proceeded to re-commence the work. parties relate, that they had scarcely returned to the undertaking, when fire burst from the foundations of the temple, and consumed several of the workmen. This fact is fearlessly stated, and believed by all; the only discrepancy in the narrative is, that some maintain that fire burst from the interior of the temple. as the workmen were striving to force an entrance; while others say that the fire proceeded direct from the bowels of the earth. In whichever way the phenomenon might have occurred, it is equally wonderful. A more tangible and still more extraordinary prodigy ensued: suddenly the sign of the cross appeared on the garments of the persons engaged in the undertaking. crosses were disposed like stars, and appeared the work of art. were hence led to confess that Christ is God, and that the rebuilding of the temple was not pleasing to him; others presented themselves in the church, were baptized, and besought Christ, with tears and supplications, to pardon their transgression. If any one does not feel disposed to believe my narrative, let him go and be convinced by those who heard the facts I have related from the eye-witnesses of them, for they are still alive. Let him inquire, also, of the Jews and Pagans who left the work in an incomplete state, or who, speak more accurately, able to commence it.

How to study the Scriptures.

The word of God, to be read with the highest profit, should be studied upon system and with diligence. The Scriptures are often read to little purpose, because they are opened at hap-hazard in a passive and perhaps listless frame of mind, so that only some chance impression is recoived from them; or because they are read by measure—so many verses or chapters a day, thus taxing the attention and the memory without incorporating the substance of the word with our living experience. Now there are three methods of studying the Bible so as to derive from it the highest benefit. One is the habit of meditating upon particular texts of Scripture with a view to their application in our personal As the hand is busy with the needle, or with such household affairs as do not engross the mind; as the labor of the fingers is expended upon machinery which goes by mechanical laws without constant mental supervision; as you work in the field, or walk the streets to and from your business, or sit awhile in the intervals of worldly care for undisturbd reflection; -if you have at hand some selected verse of scriptures to guide your meditations, you will be surprised to find how much you grow in familiarity with the word of God, and how much you discover in verses you had read many times with no special profit. This method of improving your knowledge of the Scriptures has reference mainly to chance moments; when texts can be easily thought of and applied to some present use.

But the Bible is not a mere book of texts. The division into chapters

nience. One who would master the New Testament is the flower of the Scriptures should study them in a more deliberate and formal way, with reference to particular subjects. For example, the Epistle to the Romans should be studied as a whole, mainly with reference to the doctrines of justification by faith and sanctification through the Spirit, in their connection with the fact of human depravity as requiring an atonement under the law. The Epistle to the Hebrews should be studied mainly with a view to the relation of the Jewish ritual to the Christian faith; especially that of the sacrifices and the priesthood of the old dispensation to the atonement and the priesthood of Christ. The Epistles of John should be studied mainly with reference to the evidences and the effects of Christian love: that of James with reference to the Christian doctrine of works as the fruit and evidence of faith. The book of Job and of Ecclesiastes should be read as continuous compositions whose meaning is learned only at the end of each. This study of the Bible by subjects—or a topical investigation of the Scriptures as distinguished from textual meditation, may be greatly aided by a paragraph Bible.

There remains, however, in addition to the study of texts and subjects, the study of the Bible as a whole, in its unity as a progressive revelation, in its completeness as a finished revelation. This may be best accomplished with the simple aid of a concordance or a good reference Bible, which enables one to compare spiritual things with spir-

and verses is artificial and for conve-ment are imbedded in the Old: the Old; and there is no more delightful nor profitable study than this investigation of Scripture by Scripture.

> He who diligently studies the Word of God in these three methods, will not only grow in the knowledge of Christ, but will make sensible progress toward the perfection or completeness of that knowledge. The means of such progressive knowledge are within the reach of every Christian.

In a well-furnished pastor's library are scores of volumes in different tongues, which form his apparatus for the critical study of the Scriptures. These are important for his purposes in pursuing the investigation of words and of doctrines. But such a voluminous apparatus of criticism does not enter at all into the wants of the Christian who would be well instructed in the Bible. good text-book, which one may prepare for himself, a paragraph Bible and a reference Bible or concordance, make up all the necessary apparatus for such a study of the Bible as will make one at home with it in every part. If one wishes to go beyond this, the best class of books are those which illustrate and elucidate manners and customs, historical or local allusions, and so make clear the meaning of the words of Scripture; for when the meaning of the words is clearly ascertained the prayerful meditations of a willing mind are the best interpreter of doctrine.

Such a study of the Bible may be greatly promoted by the judicious use of comment and exposition in the family reading of the Scriptures. The roots of the New Testa- The head of every family should be household; and should prepare him-the race individual beings, and to self by the study of God's Word to each accountable being all the intuigive useful hints and applications of tion and reason to judge of right the same, in the daily reading of the Word. These should always be simple and brief. This knowledge of the Scriptures may also be increased by the discipline and discussions of a good Bible Class. Even where there is no teacher to guide the thoughts of others by his own careful preparation, the discussion of divine truth by those who have meditated apart, and who bring their several gatherings into the common stock, cannot fail to be profitable to all. It is of the first importance to the younger members of every church that they should associate themselves for such a study of the Word of God. A still further gain in personal knowledge may be realized by a careful preparation of the mind for instructing others in divine truth. The best teacher is himself the best scholar-always a wakeful and diligent student of that which he aims to teach. The office of teaching in a Sabbath school should not be lightly assumed. To present right views of truth so as to interest and engage the youthful mind in the pursuit of it, is a difficult and responsible task. But he who addresses himself to this with proper earnestness, will find his own growth in Christian knowledge proportioned to his efforts to impart that knowledge to others.

Independent.

THE GOD-POWER IN SERMONS.

Every one who preaches or hears a sermon, assumes to judge of it. This assumption is right—the wrong,

the priest and prophet of his own if any, is in the abuse. God made and wrong, of true and false, are given.

If a sermon were strictly a literary or scientific production, intellectual dulture would be necessary in the hearer to judge of it properly. But a sermon is not such a production. There may be speeches and essays called sermons-nay, there may be efforts whose bone and muscle, nerve and sinew, may be clownish vulgarisms, whining cant and frothy blackguardism, but such are not sermons, tested by the New Testament. Every true sermon is the composition of two elementsfact and inspiration. Fact, by Dr. Webster, is defined to be reality. Does a man fill his pulpit speech with reasoning? Do the creations of his imagination adorn it? One has only to inquire, Does the reasoning end in reality? Are these imaginings truth?

Christ and the apostles dwelt upon realities-conduct, hope, fear, life, death, the present world, the future world, heaven, hell. Whoever, then, takes Christ and the apostles as models, will, to the best of his ability, make his sermons of such matter as composed theirs. Whatever his gift of reason or fancy, he considers their employment useless when not used to elucidate a reality. In speculations he trusts not. Where he fails to see fact or reality, he seldom or never puts an hypothesis as a substitute. His sermons are built on the true Baconian method. Observation, experience, fact, are the solid grounds of his conclusions.

fact. Why, then, does not every book course, including all or most one who states or proclaims the of the fictions of the ancient classics, facts of the gospel, preach the gos- having his head crammed with the pel? There is, there can be, but creeds-exploded as well as remainone answer. Every one is not in- ing-of men, and his pocket loaded spired. And in this fact lies the with a diploma from his alma mater, call to the ministry. Every one whom God's Spirit aids in the utterance of gospel facts or truths, is a of an institution of learning, had think of such a title, but titles are weak things at best-the thing symbolized by the title, and possessed, makes one God's minister.

It follows, then, that he is the best preacher, who, knowing the facts or realities of the gospel, proclaims them by aid of the same inspiring power that gave them and supervised their record in the Bible. This is the God-power in, sermons.

Here a question very naturally arises, What is the proper estimate of human learning in preaching the gospel? The answer is clear. So far as it is an aid in collecting and understanding the true elements of a sermon, and facilitates their expression, it becomes important. But, though learning has a smoother tongue than ignorance, it has, 'of itself, no higher claim to the ministerial office. However well one may understand the Scriptures, as a result of intellectual culture, without the inspiring Spirit he never did, never can, preach the gospel. He may talk of it, and preach about it, but the power that makes talk a true sermon is wanting.

But there is a sense in which learning is ignorance and ignorance learning. He who supposes no one

But any man that sees, can state not always through-a prescribed is deplorably ignorant, and, though a professor, or even president, in or preacher-a proclaimer of those better give himself vigorously to truths. Many such may never study. To a thoughtful mind, every branch of business is a positive educator. In so brief a space as human life, it is not reasonable that a man should know every thing. If he spends the most of his life on the farm, in the mechanic shop, in the mart of trade, of book learning he knows little. If he confines himself mostly to books, his information is mostly drawn thence. Are learning's instructors the still-tongued, entombed teachers of the printed page and the pent-up pale faces in our academic and collegial recitation rooms only? Are not her instructors all abroad in nature's grand university, whose walls are the circumference of the universe, and whose volumes are the thoughts and laws of God made visible in his works? A rational being, fitted up for study by the Creator's own fashioning hand, and placed and kept by that hand thirty, forty, fifty, sixty or eighty years in this university, an uneducated man! The sentence that declares it is a solecism!

The assertion is not unfrequently made, or the meaner hint given, thas our denominational fathers. were not educated men. In books. perhaps, they were not. cy was not plumed and spiritualized. is learned who has not gone offer—by the chaste poets and orators of now among us, to be their valets. The original, cutting 'illustration, pews. the ready, sanctified wit, and the ers to have been in possession of the fine sieve of a doctorated pulpit, an honor to any living preacher to "the power of God unto salvation to covet. This mental strength and every one that believeth." their copious inspiration made them good and great preachers.

This earnest, pointed, yet loving, gospel is just what the world at present is craving. We may talk of an educated ministry, after the mere book model; we may talk of intelligent congregations wanting and must have so-called educated ministers, when, at heart, these same intelligent congregations despise such mean, contemptible timeserving.

That man is the true friend of book learning, who ascribes to her nothing more than she was commissioned to do. He is her contemptible flatterer, who persistently tells her she can do what she has long essayed to do, but failed in the attempt.

Place beside the most fashionable and attractive church edifice in New York an old barn, and put into

Greece and Rome, and, perchance, lege fire on his garments, but full of they were not versed in all the de-the apostolic inspiration and zeal tails of our modern "plans of salva- for saving souls, and at the same tion." But no men can preach as time put into the edifice the most they are reported to have preached, fashionable clergyman of the land, without educated minds. Where with a doctorate in his hat, a college and how that education was ob-diploma in one pocket and a theotained, I am unable to say. They logical one in the other, and, while were not only good, but great men. the plain but spiritual man shall I wish we, their denominational win his thousands, the voice that children, were worthy, were they pronounces the polished essays of the other is echoed back by empty

The people cry, not for theories, powerful and well-sustained appeal, not for theological hair-splitting, all show these loving, zealous fath- not for speculations run through mental strength which it would be but for the simple gospel, which is

Morning Star.

The Family Circle.

SIN AND FOLLY OF SCOLDING.

"Fret not thyself to do evil."-Psalm 37: 2.

- 1. IT IS A SIN AGAINST GOD .- It is evil and only evil, and that continually. David understood both human nature and the law of God. He says, "Fret not thyself in any wise to do evil." That is, never fret or scold, for it is always a sin. If you cannot speak without fretting or scolding, keep silence.
- 2. IT DESTROYS AFFECTION .- No one ever did, ever can, or ever will love a habitual fretter, fault-finder, or scolder. Husbands, children, wives, relatives, or domestics, have no affection for peevish, fretful faultfinders. Few tears are shed over it a plain, unpretending, intelligent the graves of such. Persons of high man, without even the smell of col- moral principle may tolerate them-

may bear with them. But they | and Mrs. F. are of this class. Their cannot love them more than the children are made to mind; but sting of nettles, or the noise of mosquitoes. Many a man has been driven to the tavern, and to dissipation, by a peevish, fretful wife. ny a wife has been made miserable by a peevish, fretful husband.

- 3. It is the Bane of Domestic Happiness.—A fretful, peevish, complaining fault-finder in a family, is like the continual chaffing of an inflamed sore. Woe to the man, woman, or child who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring from this source. Mrs. A. is of this temperament. She wonders her husband is not more fond of her company. That her children give her so much trouble. That domestics do not like to work for her. That she cannot secure the good-will of young people. The truth is, she is peevish and fretful. Children fear her and do not love her. She never gained the affections of a young person, nor never will, till she leaves off fretting.
- 4. IT DEFEATS THE END OF FAM-ILY GOVERNMENT.—Good family government is the blending authority with affection, so as to secure respect and love. Indeed, it is the great secret of managing young people. Now, your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating a child as though it had no feelings, inspires dread and dislike, and fosters those very dispo-

how? Mrs. F. frets and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. Treats them as though they had no feelings. She seldom gives them a command without a threat, and a longrunning, fault-finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their snaps their heads, etc. The children cry out, pout, sulk; and poor-Mrs. F. has to do her work over pretty often. Then she will find fault with her husband, because he does not fall in with her ways, or chime with her as chorus.

- 5. FRETTING AND SCOLDING MAKE Hypocrites -- As a fretter never receives confidence and affection, so no one likes to tell them anything disagreeable, and thus procure for themselves a fretting. Now, children conceal as much as they can from such persons. They cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosqui-
- 6. IT DESTROYS ONE'S PEACE OF MIND.—The more one frets, the more he may. A fretter will always have enough to fret at, especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be some dirt somesitions from which many of the where. Others will not eat right, faults of childhood proceed. Mr. G. look right, talk right. And fretters

are generally so selfish as to have no regard for any one's comfort but their own.

7. It is a Mark of Vulgar Dis-POSITION .- Some persons have so much gall in their disposition, are so selfish, that they have no regard to the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-nature are discharged. Woe to the children who are exposed to their influences. It makes them callous and unfeeling; and when they grew up, they pursue the same course with their own children, or those intrusted to their management; and thus the race of fretters is perpetuated. Any person who is in the habit of fretting or sneering, taunting, husbands, wives, children, or domestics, shows either a bad disposition or else ill-breeding. For it is generally your ignorant, low-bred people that are guilty of such things.

ONE WAY AND THE OTHER.

"Father," said a woman to her husband one morning, "the boys want some new shoes."

"Want, want—always wanting!" said the man in a cross tone. "I've got no shoes; if you want them, get them."

"I don't know who should, if you can't," answered the wife, catching the spirit of her husband; and the spirit once caught, she carried it down stairs into the kitchen, where she quickly saw that breakfast was in a backward state.

"Sally," she cried, "why in the wor, i is not breakfast ready. The mornings are long enough."

"This awful green wood!" cried Sally, who until now had been doing her best; but catching her mistress's tone, she quite lost her temper.

"The wonder is breakfast's got at all," she muttered; while her mistress went out, and little Joe came in from the wood-house.

"Tie my shoe, Sally," said he; "the string has tripped me up awfully."

"Go away," cried Sally, "and not pester me at breakfast time."

"Cross creature!" cried little Joe, pouting and pulling off his shoe, which for mischief, or not knowing what else to do, he swung at the cut lapping her milk. The shoe sent the cat one way and the cup another, and the milk in a puddle.

"You mischievous puppy," cried Sally, giving little Joe a shake, and sending him off to the sitting-room.

Joe, in a terrible pet, fell upon his little sister, who was playing with a wooly dog, a little toy her auntie gave her, making it bark in a wheecy tone no real dog was ever guilty of .- "Give it to me," cried Joe, snatching it from her hand; whereupon Susy burst into an angry cry. Joe's mother struck him for it, and he set up a howl equal to any young cub in a bear's den; that by the time breakfast was ready the family sky was as dark and squally as it could well be; for crossness is catching, and "the beginning of strife is as when one letteth out water."—Prov. 17: 4.

THE OTHER WAY.

husband one morning, "the boys want some new shoes."

"Yes, I suppose it is most time," answers the hu band, "but I can't so well spare the money just now

e longer. Let's see now."

ry and see what a gloss I can on them; may be they'll look ood as new;" and away she bed down stairs into the kitch-

ally," she said, "you are a little nd in breakfast, but I'll help No wonder; the green wood bles you, I'm afraid."

'lease no," answers Sally; "I'll breakfast on the table in a te;'! and Sally stirs about with rful briskness, while little Joe es in and asks to have his shoe

n a moment, deary," answers , "while I run down and get kindlings; your ma wants xfast."

et me go." says little Joe; "I'll g you some beauties;" and away pers the little boy, who soon s back with an armful. "There, "," he says, "wont that help

es, deary," cries Sally; "now e tie your shoe;" and while oes it, Joe is looking at pussy ng milk.

ussy's had her breakfast," said "and I'll take up her cup, lest body should step on it and it. Come Pussy, go with me,' ne carries her into the sitting-

ussy has had her breakfast," id to slssy; "now will she low i to her."

onder if I could not black them puss, as soon as she saw it, bushed ly up, to make them answer a her tail and backed up her back, just ready for a fight; but pretty Do not trouble yourself with soon she saw her mistake, and ran a, husband," said the wife. Let under the table, as if afraid to be laughed at. How the children did laugh; and what a pleasant breakfast that was, where kindness was the largest dish: for "pleasant words are as a honeycomb, sweet to the soul, and health to the bones."-Prov. 16: 24.—Child's Paper.

Houth's Department.

A CHAPTER ON ECONOMIES.

A great deficiency in the manner of educating our youth, of all classes, is in the neglect of imparting to them a notion of the true value of money. We are no advocates of miserly parsimony, but if there be anything to which we object quite as strenuously, it is the pains which some injudicious parents seem to take in leading their families to think, like Mr. Toots, that "money is of no consequence, not the slightest." Young people's whims are too readily gratified. One would think the Americans were a nation of men of fixed and permanent incomes, subject to no reverses, and liable to no calamity. We know it is popularly the opinion that we are a dollar-getting, money-getting set. . But the truth is, no people under the sun habitually spend their money before they get it, or so heedlessly incur business liabilities, without providing the means of meeting your woolly dog a real dog? them. In that is the reason why we seem so keen for bargains and The state of the plaything, a trade. It is not to accumulate ready book dog, and sure enough, cash, but to meet threatening demands. It is not love of money, its and good credit. So in the but the spur of necessity.

Young men in all positions of life, treat their receipts as if they were from a never-failing source. As they grow older, the habit does not leave them. Few have any idea of the possibility of superfluous income. Whatever they receive, they must expend, and if their receipts fall short of their desires, they go heedlessly inte debt, trusting to chance or speculation to retrieve themselves. Winter comes too soon for almost every one; and the sudden suspension of employment is the cause of embarrassment, sometimes transient, often hopeless. It should be the aim of every young man to keep clear of debt, to buy nothing which he is not ready to pay for, and to head, he might begin life with restrain his expenditures within his fort and comparative independ income. Not only so, but a portion -no matter how little, if it be as much as you can decently spareshould be laid aside, and so invested as to bear interest. If, in all ranks of life, this were the custom, the price of money could be left safely to regulate itself. There would be no need of usury laws, for the distress which gives the opportunity to extortioners, would be less frequent and less urgent.

If the young clerk, for instance, who spends all his salary, and still increased yearly. complains that he is underpaid, would lay aside only a hundred dollars, that would be equivalent to an increase for the next year to the amount of the interest.

The same sum, or more in the gun to early. It is not the ray next year, and so on till he were of capitalists that causes large ready to enter business, would if it to accumulate in comparatively did not amount to sufficient money hands. The indifference and capital, at least give him good hab- lessness of the great mass of

fessions. When a young man mences he is not supposed to rich, and if he affects wealth i style of living, and amusem deceives sham nobody Money is so good nseful a servant, uncomplai and paying instead of demar wages, that it is a marvel how people prize so efficient a "c waiter."

If the young tradesman or chanic, who throws away his v in needless and expensive f and excursions, and marries young woman as foolish as his whom he meets in his senseless landering, would think of the I he will need to cover his ma It is a serious undertaking to 1 house. But one hundred, or or even thirty dollars, annual est, would be a great aid in ing his house rent. The man by the time he has reached mar able age, has not collected at the sum represented by the sm annual income above named, fit to take the responsibility household. Let the habit of c my once be formed, and the a tages and fruits of it are sure

The same rule will apply to whose salaries are large. Pro for the future should be sto kept in view by everybody the duty of making it cannot b ind presently that hunger is no requires. hame, and debt is a troublesome ind most impertinent reality .-Philadelphia North American.

Oueries.

An Explanation of Rev. 21: 6.

Dear Editors of the Gospel Visitor: I have been requested by a friend to ask your views of Rev. 21: 6. If you feel free to give your views through the Visitor, do so, or if you prefer to give them in a private way, this will be acceptable. We are all well at this time and hope these lines will find you enjoying the same blessing. We desire to be one with you in the Lord.

E. -H.

Answer.—The passage referred to, reads as follows: "And he said unto ne, it is done. I am Alpha and Imega, the beginning and the end. will give unto him that is athirst of the fountain of the water of life reely." Alpha is the first letter of he Greek alphabet, and Omega the ast letter, and they are used proerbially for the beginning and the nd. And when our Lord says of

community creates the disparity. himself that he is the Alpha and the Nobody should be satisfied to live Omega, that is, the beginning and rom hand to mouth. Voluntary the end, or the first and the last, as elf-denial, with a hopeful eye to the he explains it, he designs to set before uture, is a pleasure. Forced pov- us the greatness of his character, erty, with reproachful memories of that we may have confidence in him, he past, is a punishment. There is and rely upon him, and put our trust room and opportunity sufficient in him. He is the beginning, as "All or healthful and rational recreation, things were made by him." John vithout improvidence. Those who 1: 3. And he is the end, as "He preserve their independence by pru- must reign till he hath put all enelent economy, keep their comfort mies under his feet." 1 Cor. 15: 25. n their own power. Those who de- That is, all things shall be brought ight in expensive and noisy shows, to the end or point that his will

Poetry.

For the Visitor.

THE OLD YEAR AND THE NEW.

Fifty-nine, is also numbered, With the years, beyond the flood, And in the great book of records, Stand its acts both bad and good; Acts I mean of all the dwellers, On this great, terrestrial ball; In its pages, all recorded, And by them we stand or fall.

O! how swiftly it has glided, Like a dream. has passed away ;-Borne us all, upon its bosom; Landed some, in endless day : But alas! How many wretches, Have been sunk, in endless wo, Since the last New Year was ushered, 1nto birth twelve months ago.

On life's Sea, their barque was stranded, Dashed against the rocks of sin, Their immortal spirits, landed, Where no gleam of hope, comes in. But we turn, to greet the New Year, Bid him welcome, as we should; And when finished is his record, May our actions, all be good.,

Welcome eighteen hundred sixty, Welcome to our mundane shore, O may peace, and plenty, crown thee, And good deeds, be numbered o'er. Usher in with joy, and gladness,

Bring the humble poor, relief; Give them joy, instead of sadness; From their breasts remove all grief.

May they all he filled with comfort, And their woes, be all forgot; Each one find in Christ the Savior, A true friend, that changeth not. Many Oh; how very many, Shall be called upon to die, Ere thou tak'st thy solemn exit;-Millions, cold in death shall lie.

And we know not but the summons, Shall be sent to you, and I; Let us strive, to read our title, Clear to mansions, in the sky; Then to death we bid defiance. For he can no terrors bring, Shout, oh grave, where is thy vict'ry, And oh death, where is thy sting?

Personal.

Dear Brethren and Editors of the Gospel Visitor:-Permit me to give you a short historical account of our dear sister RACHEL consort of our brother and Elder Philip Boyle.

She died at her husband's residence, near New Windsor, in Carroll County Md. on the night of the 15th. of September 1859. On the 21st. of June last, she was attacked with paralyses, from which she only partially recovered; and in that impaired condition of health, with occasional paroxysms of indisposition, she continued until the morning of the 13th. of September; when she was again attacked with paralyses, which terminated in death.

From the time of her first attack up to the

time of her death there was every necessary attention shown, on the part of her regular Physician and friend Dr. E. L. Brown. She also received occasional visits by our brother Dr. E. J. Coek, both of New Windsor; notwithstanding every thing was done that Physicians and friends could do, her physical powers at length gave way, when she fell asleep in Jesus. Some five weeks from the time of her first attack she had so far recovered as to he able to ride ont, and she was permitted (in connection with her hushand,) to make a considerable number of visits among her Brethren and friends; in so doing she seemed more cheerful than could October, at the aforesaid meeting house, the o have been looked for; yet, she frequently inti-mated that she would not be here long; in the mean time she frequently spoke to her husband. in order to comfort him, hoping, the Lord would through the sympathies of her friends provide a way for him. She also admonished him to be faithful, and if so, she hoped to meet him in

Catharine Stein, also, of the same County. I singing the three last stanzas of the hymn fou here give you a copy of a certificate in manu- on page 243, beginning with the 4th.

script, found in the possession of our decease sister, and shown me by her husband since he death, which reads as follows,

'Philadelphia June 6th. 1782. Then Jacob Zimmerman and Caty Stem wer joined together in Holy Matrimony hy me ELHANAN WINCHESTER, Minister of the Baptist church.'

Her father and mother were both of Germa He had imbibed the religious sent ments of the Mennonites; and she, those of the Brethren. They had cleven children; four sone and seven daughters; the subject of this history being their second child: their first born die in her childhood. Jacob Zimmerman died o the 19th. of April in the year 1814, in the 60th year of his age. A few years after his denth his widow and the ten children then livin moved from Montgomery Co. Pa. to Fred erick Co. Md. where they all remained unt after her death, which occurred on th 30th, da of May in the year 1827, after which her son Nathan and David moved to Harrison Co. In and her daughters Nancy, Mary and Elizabet moved to Crawford and Seneca Counties Obje where her youngest son John Zimmerman, als moved in the year 1838, the rest of her childre remained in Maryland.

Ruchel the subject of this history, was bor in Lower Providence township, Montgomer Co. Pa. on the 17th day of October, in the yes 1784. She was united with our brother Phili Boyle, in the ties of Holy Matrimony, by Elde David Englar, on the 12th. day of April, in th

Having been brought "up in the nurture an admonition of the Lord" she was led to seel and found the comforts of the religion of Jesu which proved to be a strong consolution to be soul, especially, at the time her disease assume a fatal aspect.

On the second day after her death her rela tives and friends met according to arrange ment, and before leaving the house they unite in singing several verses, from the hymn foun on page 61, of our collection. "Dear friend farewell, I go to dwell" &c.

The singing was followed by some very appropriate and feeling remarks by our aged an loving brother and Elder Jacob Saylor, after which the corpse was conveyed, and consigne to its resting place, in the Brethren's baryin ground, attached to their meeting house at Pip Creek. The weather (in this region) on the day being rainy and very tempestuous: tl the grave, with the intention of meeting c some other day, in order to attend to the r maining exercises connected with her funera and according to arrangement the relatives as friends met on Sabbath morning the 9th. easion was improved by Elder Jesse Roop, singing the hymn found on page 150,

"Lord, we come before thee now, At thy feet we humbly bow" &c.

Which was followed by prayer, and some in pressive remarks founded on John 7: 16, My doctrine is not mine, but his that sent i heaven.

Her father Jacob Zimmerman, was a citizen of Montgomery Co. Pa., he intermarried with I speak of myself." Which were followed

76,83

"Farewell, vain amusements, my follies adieu While Jesus, and heaven, and glory I view &c.
The exercises were then closed by prayer.—
Our dear Brethren David Horst and Moses Miller from Cumberland Co. Pa. having come sum we have received 67, among us, on a visit of love, in order to attend some several communion meetings, and other appointments, were present, and also took a part in the exercises.

It has went hard with our brother to consent to the idea of having his companion taken from to the idea of naving his companion taken from him, and of having her body consigned to the grave; and although (to him in his lonely con-dition,) it is a hard stroke; yet he has tried to bow with humble resignation to the will of our Heavanly Father, comforting himself with the lively hope of meeting her, who has here been the companion of his joys and of his sorrows, there, in that world which lies beyond the confines of sin and temptations, where there will be no sickness, nor sorrow, no pain nor death, and where parting will be no more.

Should you after reading this, think it worthy of a place in the Visitor, it is optional with you (as in every case,) to publish it, or not;—should you publish it, it may prove to be a satisfaction to many of her friends, with whom she has enjoyed sweet intercourse, but, from whom in her affliction and in her death she was separated.

I remain yours in the gospel.

Contributions

To the Relief of brother Samuel Garber of Illinois, for liabilities incurred in Tennessee by preaching the Gospel.

Reported in last Nov. No. From Jacob Miller Portage

Prairie, Ind. " Jacob Kurtz Wayne Co. O. 5,00

" a few members of Colum-5,C0

biana, O. " Joseph Smutz Pennsville,

1,02 " Peter Long Perry Co. Pa. 3,00 Joseph Kelso says, he sent us \$10, which never came to hand as yet.

" Isaac Studebaker Miami Co. O deducting Express charges 4,75

" Daniel Shively Elkhart Co. 8,50

" Henry Brumbaugh Portage Co. O. 1.50

67,17Of this sum was paid by draft to M. M. Bowman in Tennessee, as Preceipt 40,00

Remains in our hands

So there is still needed the sum of or if those ten Dollars sent by Joseph Kelso, should yet come to hand, the sum would be reduced to \$66.83.

P. S. Just as this was going to press, we received a letter from br. Samuel Garber, in which is stated, that the church under his care in Illinois is not willing, that he should pay any part of so unjust a debt, and that this church will make up all that may be wanting by next Pentecost. Brethren wishing to do something in this case, must therefore do it soon.

TO OUR READERS.

The late appearance of this No. requires some explanation. Desirous to do all we could to make the Visitor acceptable to its readers, we contemplated to procure New type for the same with the commencement of this volume. Had we known at the end of October, what kind of support we might expect, this No. would have been issued in due time. But even after waiting till the beginning of December, we had to procure new type, not knowing, whether we would be sustained by our friends in the heavy expense thus incurred, which with the new press we obtained in spring amounts to no less than Five hundred Dollars in less than a year. We hope our friends will be pleased with the improvements made and still making, and that they will try by extending the circulation of the Visitor to indemnify us, and as we will still endeavor, to improve the character of the Visitor by being more cautious and select in the choice of articles published, and making it as unexceptionable as possible, we trust the Visitor may not only retain all 27,17 its old patrons, but obtain such a

number of New friends, as to bring the Visitor to every house in our brotherhood, and to every true friend of pure Gospel truth.

whether there was any letter lost, we shall send the January No. only to those, who have ordered the Visitor.

OBITUARIES.

Died near Dayton, Montgomery co. O. June 8, 1859, Brother JOSEPH VGER, aged 30 years, 5 months and 18 da ad November 17, Sister OLINGER, the widow of the mid Joseph Olinger, aged 35 years, 6 months and 8 days. Both died of dyspepsia, followed by consumption. The last was a daughter of the church, and both were belouded in the church, and left three small children.

Died in Big Creek Congregation Wayne Co. Illinois January 1, 1859 Brother DAM LOSH, aged 58 years. Funcual services by Eds. Joseph Emmert and Forney on 1 Con 15, 22, 23

seph Emmert and Forney on 1 Cot 151 22, 23.

Died in Mount Morris, Ogle con November 16, 1859, SAMUEL M. HT. 4 60
years, 10 months and 24 days. B. every lengthy obituary in a paper sent us we perceive, that he was a prominent man and citieen in his county, highly respected by all. He was also one of the early friends and constant supporter of the Gospel-Visitor. May he rest in r

Died in Beaverdam Church Fred. co. M. Jay

Died in Benverdam Church Fred. co. M. May 9, 1859 sister CASSANDRA CRUM, wife f br. Frederic Crum, aged 39 yrs. 7 mo. and 2 4ys; and on Scp. 25th. Sister MARTHA P Ch. M, only daughter of the bereaved br. Fred. 6ck Crum, aged 16 years, 2 months and 20 days. Both cases of typboid fever. When br. Crum's companion had left him, he comforted himself with his daughter to assist in raising his family (5 boys and some small yet;) but alas! the Lord says, "My ways are not your ways, nor my thoughts your thoughts." But a Tew months roll of around until his comforts had fied, and Martha bid him farewell also, and our dear brother is left alone with his boys to travel the rough journey of this life; but he need not sorrow as those that have no hope, for they were faithful sisters, and when being anointed in the name of the Lord, they both expressed themselves fully resigned to the will of the Lord, and with a hope of an everblessed immortality with God and his Christ for ever more.

Died in Stillwater church, Miami co. Ohio cmber 25, 1859 Sister ELIZABETH DEB-12, ged 72 years, 1 month and 24 days, 8he week with the palsy a few days before her vad, a seccles till death. But she had been member of the church for about 40 years, and a widow of Abraham Deeter, who died about 9 wers ago at the ago of 70 years and 16 days. The six children living are all but one members of the church.

Died in Woodcock Valley, Hun radon Co. Pa. Oct. 15th. 1859, ABRAHAM BUWERS, aged 75 years, 7 months and 8 days. Died same place, Nov. 4, 1859, sister BAR-BARA BRUMBAUGH, consort of br. David Brumbaugh, aged 73 years, 7 months and 28 days. She was a sister of the above. Her sorrows here are now ended, and Death, the Christians portal of Eternal day, has released the happy spirit, to bask forever in the smiles of Jesus, and the sunlight of that Celestial world.

Died in Lancaster Co. Pa. Oct. 27, 1859, BENJAMIN BEAR, aged 74 years, 10 months and 1 day. It will be joy, tor those of his daughters who were not present at his departure, to meet him again upon the sunny shores of deliverance, where all our sorrows will be turned to rejoicing and we shall live in endless day.

"Is that a Death-bed, where the CHRISTIAN lies? Yes! -- But not hie! 'Tis DEATH itself there dies."

Fell asleep in Christ in Douelds Croek church, Clark co. Ohio a short time ago Sister—FUNDERBURG, wife of brother Jacob Funderburg, aged 80 years, 11 mouths and 2 days. She had been a member of the church for many years. Funeral services by br. John Frantz and the writer on 1 Cor. 15:57.

"While suffering was her lot below, And sorrow oft to her was near, She never now can sorrow know, Ne'er feel a pain or shed a tear.

Farewell, dear mother, thou hast past
From suff'ring earth to realms of love,

Our Father grant, that we at last May join with you in bliss above.

Died in Miami Co. Ohio Movember 22, SU-S'ANNA HOOVER, daughter of Emanuel and schel Hoover, aged 8 years, 6 months und 20 days. Disease; Putrid sore throat. Funeral services by John Cable and Joseph Risser on Matt. 18: 1—6

Died in the same place November 25, MARY I'OOVER, daughter of the same parents, and of s. ne disease, aged 7 years and 9 days. Fun full Text 1 Cor. 15: 50. The parents with t' remaining 2 sons and 3 daughters mourn tl. ir loss.

tl ir loss.

Died in Duncansville Congregation, Bjair Co.

Oct 29, 1859 sister NANCY DAVIS wife of
im Davis, age not given. Her death was
sudden; she was a prominent sister in the
ch loved by all. She left no children, but
hu and and many friends to mourn their loss,
but trusted their loss is her great gain.

J. S. Burkhart.

Died in Butler Co. Iowa November 17, 1859 ISAAC MOSS, oldest son of br. John and sister Martha un Moss. He was about eight years of age; in he death of this young son we have a solumble out all. warning

Died in Bodetourt co; Virginia November 28. Sister CATHARINE NAFFSINGER, wife of David Naffsinger, aged about 57 years. She leaves a kind husband and eight children with many friends to mourn their loss, though we sorrow not as those that have no hope. Funeral discourse from the latter part of the 12th verso in the 4th chapt. of the prophecies of Amos by the writer

PETER NININGER.

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HENRY KURTZ,

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REW PROSPECTUS

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FOR THE YEAR 1860, VOL X.

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HENRY BURTZ JAMES QUINTER.

Celumpiana, Columbiana Ca O. September 15th. 1-59.

for binding. Specimen Corns stare firms. Back numbers for the past time months can be furnished.

APPEAL

to those who know themselv's relebte of us for Visillers,

Though we may say in a general way, that the great imparity of our subscribers, agents &c. have remaily and punctually squared up their accounts, yet we must confess that there are some who have not done so. Wishing to pay our own debts, incurred by obtaining a new press, g tting up a new edition of our Hymnbooks, and engaging a font of NEW type for the ensuing volume of the Visitor, we need all the ARREMAR due us. Will our friends please to altend to this assoon as convenient, that is, those who know themselves innobted! We trust they will, and take no offence at this appeal.

EDS. OF GOSPEL VISITOR.



GOSPEL VISITOR,

A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

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THE GOSPEL - VISITOR.

VAL. S. February 1860. - N. 2.

CHRYSOSTOM'S HOMILY ON JOHN 3: 5.

(The following Homily or sermon (Homily XXV. Library of the Fathers, Vol. 28) is from Chrysostom, the most renowned of the Greek fathers. He was called the goldenmouthed, probably from the richness of his discourses. He was born about A. D. 350. The specimen of his homilies which we give, shows his manner of combining both the doctrinal and practical exposition of scripture in his sermons. Eds.)

"Verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

LITTLE children who go daily to come to age such toil as you require of your children; for not every day. but two days only in the week do we exhort you to hearken to our words, and only for a short portion of the day, that your task may be an easy one. For the same reason also we divide to you in small portions what is written in Scripture, that you may be able easily to receive and lay them up in the storehouses of your minds, and take such pains to remember them all, as to be able exactly to repeat them to others yourselves, unless any one be

sleepy, and dull, and more idle than a little child.

Let us now attend to the sequel of what has been before said. When Nicodemus fell into error and wrested the words of Christ to the earthly birth, and said that it was not possible for an old man to be born again, observe how Christ in answer more clearly reveals the manner of the Birth, which even thus had difficulty for the carnal enquirer, vet still was able to raise the hearer from his low opinion of it. What saith he? "Verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." What he declares is this: "Thou sayest that it is impossible, I say that it is so absolutely their teachers, receive their lessons, possible as to be necessary, and that and repeat them, and never cease it is not even possible otherwise to from this kind of acquisition, but be saved." For necessary things sometimes employ nights as well as God hath made exceedingly easy days, and this they are compelled to also. The carthly birth which is do for perishable & transient things. according to the flesh, is of the dust, Now we do not ask of you who are and therefore heaven is walled against it, for what hath earth in common with heaven? But that other, which is of the Spirit, easily unfolds to us the arches above. Hear, ye as many as are unilluminated, shudder, groan, fearful is the threat, fearful the sentence. "It is not (possible)," He saith, "for one not born of water and the Spirit, to enter into the Kingdom of heaven;" because he wears the raiment of death, of cursing, of perdition, he hath not vet received his Lord's token, he is a stranger and an alien, he hath not the royal watchword, "Except, He

the Spirit, he cannot enter into the Kingdom of heaven."

Yet even thus Nicodemus did but of water, and of the Spirit. not understand. Nothing is worse than to commit spiritual things to argument; it was this that would ter? I also will ask, How of earth? not suffer him to suppose any thing sublime and great. This is why we different parts? How was the maare called faithful, that having left terial uniform? (it was earth only,) the weakness of human reasonings and the things made from it, various below, we may ascend to the height and of every kind? Whence are the of faith, and commit most of our bones, and sinews, and arteries and blessings to her teaching; and if veins? Whence the membranes, Nicodemus had done this, the thing and vessels of the organs, the cartilhim impossible. What then doth and heart? Whence the skin, and his grovelling imagination, and to shew that he speaks not of the earthly birth, He saith, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of heaven." This He spoke, willing him not to deem the thing impossinal birth. "I mean," saith He, "another Birth, O Nicodemus. Why drawest thou down the saving to matter to the necessity of nature? This Birth is too high for such pangs

saith, a man be born of water and of was unprofitable, the vessel was wrenched awry; I will no more form them of earth and water,

And if any one asks, How of wa-How was the clay separated into would not have been thought by ages, the tissues, the liver, spleen, Christ? To lead him away from blood, and mucus, and bile? whence so great powers, whence such varied colours? These belong not to earth or clay. How does the earth, when it receives the seeds, cause them to shoot, while the flesh receiving them wastes them? How does the earth to draw him to the faith by the ter- nourish what is put into it, while the ror of the threat, and to persuade flesh is nourished by these things, and does not nourish them? The ble, and taking pains to move him earth, for instance, receives water, from his imagination as to the car- and makes it wine; the flesh often receives wine and changes it into water. Whence then is it clear that these things are formed of earth, earth? Why subjectest thou the when the nature of earth is, according to what has been said, contrary to that of the body? I cannot disas these; it hath nothing in com-cover by reasoning, I accept it by mon with you; it is indeed called faith only. If then things which 'birth.' but in name only has it aught take place daily, and which we hanin common, in reality it is different. dle, require faith, much more do Remove thyself from that which is those which are more mysterious common and familiar: a different and more spiritual than these. For as kind of childbirth bring I into the the earth, which is soulless and moworld; in another manner will I tionless, was empowered by the have men to be generated: I have will of God, and such wonders were come to bring a new manner of Cre- worked in it; much more when the ation. I formed (man) of earth and Spirit is present with the water, do water; but that which was formed all those things so strange and

transcending reason, easily take need, who has received the gift of place.

2. Do not disbelieve these things, because thou seest them not; thou dost not see thy soul, and yet thou believest thou hast a soul, and that it is something different besides the body.

that is, the movement of the wind. having no end. He begins at first with water, which The first creation then, that of ject material, and the whole is of prove the circumstances by argu-

the Spirit? What further need of assistance has he, who belongs to the body of Christ? Then He made man in the image of God, now he hath united him with God Himself; Then He bade him rule over the fishes and beasts, now He hath exalted our first fruits above the heavens; But Christ led him not in by this then He gave him a garden for his example, but by another; the in-abode, now He hath opened heaven stance of the soul, though it is in- to us; then man was formed on the corporeal, He did not adduce for sixth day, when the world was althat reason, because His hearer's most finished; but now on the first, disposition was as yet too dull. He at the very beginning, at the time sets before him another, which has when light was made before. From no connection with the density of all which it is plain, that the things solid bodies, yet does not reach so accomplished belonged to another high as to the incorporeal natures; and better life, and to a condition

is lighter than earth, but denser Adam, was from earth; the next, than air. And as in the beginning that of the woman, from his rib; earth was the subject material, but the next, that of Abel, from seed; the whole was of Him who mould- vet we cannot arrive at the compreed it; so also now water is the sub-hension of any one of these, nor the grace of the Spirit: then, man ment, though they are of a most became a living soul, now he becomes earthly nature; how then shall we a quickening Spirit. But great is be able to give account of the unseen the difference between the two generation by Baptism, which is Soul affords not life to any other far more exalted than these, or than him in whom it is; Spirit not to require arguments for that only lives, but affords life to others strange and marvellous Birth? also. Thus, for instance, the Apos-Since even Angels stand by 'while tles even raised the dead. Then, that Generation takes place, but man was formed last, when the cre- they could not tell the manner of ation had been accomplished; now, that marvellous working, they stand on the contrary, the new man is by only, not performing any thing, formed before the new creation; he but beholding what takes place. is born first, and then the world is The Father, the Son, and the Holy fashioned anew. And as in the be- Ghost, worketh all. Let us then ginning He formed him entire, so believe the declaration of God; that He creates him entire now. Then is more trustworthy than actual He said, Let us make for him a help, seeing. The sight often is in error, but here He said nothing of the it is impossible that God's Word kind. What other help shall he should fail; let us then believe it;

that which called the things that us to dip and to lift our heads again. If they ask, "How," stop his mouth er, the Son, and the Holy Ghost fulis the strongest and a plain proof. we say is no conjecture, hear Paul If any enquire, "Why is water in- saying, "We are buried with Him by cluded?" let us also in return ask, Baptism into death:" and again, 'Our Wherefore was earth employed at old man is crucified with Him: and God to make man without earth, is 6: 4-6. And not only is Baptism then over curious.

That the need of water is absolute and indispensable, you may learn in this way. On one occasion, when the Spirit had flown down before the water was applied, the Apostle did not stay at this point, as though the water was necessary and not superfluous, observe what he says; "Can any man forbid water, that these should not be baptized, which have received Holy Ghost as well as we?"

ter? This too I will tell you here- Gift, that is, a most excellent conafter, when I reveal to you the versation; and do ye who have hidden mystery. There are also not yet been deemed worthy, do other points of mystical teaching all things that ye may be so, that connected with the matter, but for we may be one body, that we may the present I will mention to you be brethren. For as long as we one out of many. What is this are divided in this respect, though one? In Baptism are fulfilled the a man be father, or son, or brother, pledges of our covenant with God; or aught else, he is no true kins-Burial and death, resurrection and man, as being cut off from that relife; and these take place all at lationship which is from above. rises in its stead. As it is easy for an heaven? For the Catechumen

were not into existence may well so it is easy for God to bury the old be trusted when it speaks of their man, and to shew forth the new. nature. What then says it? That And this is done thrice, that you what is effected is a GENERATION. may learn that the power of the Fathwith the declaration of God, which filleth all this. To shew that what the beginning in the creation of again, 'We have been planted together man?" for that it was possible for in the likeness of His death.' Rom. quite plain to every one. Be not called a "cross," but the "cross" is called "Baptism." With the Bantism, saith Christ, that I am baptized withal shall ye be baptized. Mark 10: 39. And, I have a baptism to be baptized with (which ye know not); for as we easily dip and lift our heads again, so He also easily died and rose again when He willed, or rather much more easily, though He tarried the three days for the dispensation of a certain mystery.

3. Let us then who have been deemed worthy of such mysteries What then is the use of the wa-shew forth a life worthy of the once. For when we immerse our What advantageth it to be bound heads in the water, the old man is by the ties of earthly family, if we buried as in a tomb below, and are not joined by those of the spirwholly sunk for ever; then as we itual? what profits nearness of kin raise them again, the new man on earth, if we are to be strangers

is a stranger to the faithful. He our doubts there, not of money, but hath not the same Head, he hath of sins; let us then lend Him our not the same Father, he hath not riches, that we may receive pardon the same City, nor Food, nor Rai- for our sins; for He it is that judgment, nor Table, nor House, but all eth. Let us not neglect Him here are different; all are on earth to the when He hungereth, that He may former, to the latter all are in heav- ever feed us there. Here let us en. One has Christ for his King; clothe Him, that He leave us not the other, sin and the devil; the bare of the safety which is from food of one is Christ, of the other, Him. If here we give Him drink, that meat which decays and per- we shall not with the rich man ishes; one has worm's work for his say, "Send Lazarus, that with the raiment, the other the Lord of an- tip of his finger he may drop water gels: heaven is the city of one, on my broiling tongue." If here earth of the other. Since then we we receive Him into our house, have nothing in common, in what, tell me, shall we hold communion? Did we remove the same pangs, did we come forth from the same womb? This has nothing to do with that most perfect relationship. Let us then give diligence that we may become citizens of the city which is above. How long do we tarry over the border, when we ought to re- He also will quickly deliver us from claim our ancient country? We risk our infirmities. no common danger; for if it should Let us then, as receiving great come to pass, (which God forbid;) things though we give but little, that through the sudden arrival of still give the little that we may death we depart hence uninitiated, gain the great. While it is yet though we have ten thousand vir- time, let us sow, that we may reap. tues, our portion will be no other When the winter overtakes us, than hell, and the venomous worm, when the sea is no longer navigable, and fire unquenchable, and bonds in- we are no longer masters of this dissoluble. But God grant that none traffic. But when shall the winter of those who hear these words ex-be? When that great and maniperience that punishment! And fest Day is at hand. Then we shall this will be, if having been deemed cease to sail this great and broad worthy of the sacred mysteries, sea, for such the present life resemwe build upon that foundation gold, bles. Now is the time of sowing, and silver and precious stones; for so then of harvest and of gain. If a after our departure hence we shall be man puts not in his seed at seed able to appear in that place rich, time and sows in harvest, besides when we leave not our riches here that he effects nothing, he will be but transport them to inviolable ridiculous. But if the present is treasuries by the hands of the poor, seed time, it follows that it is a time

there He will prepare many mansions for us; if we go to Him in prison, He too will free us from our bonds: if we take Him in when He is a stranger, He will not suffer us to be strangers to the kingdom of heaven, but will give us a portion in the City which is above; if we visit Him when He is sick,

when we lend to Christ. Many are not for gathering together, but for

vest: for, as I said, this season sum- "Show me the tribute money. end. Amen.

or see our ell our even have no but growther For the Visitor.

of will of or on'll sugar same

ESSAYS ON THE CIVIL LAW. - min talk (t + NO. 1. a | of the real

Beloved Brethren:

I have read in the Gospel Visitor, and observed is good and thou shalt have praise with attention, the remarks of of the same. For he is the minister Brethren on the "Powers that be" the Civil Law, and the frequent do that which is evil, be afraid; for reference to the resolution adopted by the Conference of 1852 on said subject. And in particular, the phrase "Stern necessity," as contained in said resolution. And as I was one of the Committee that reported said resolution, and the author of the above phraseology, I was they are God's ministers attending prompted to reflect deeply upon the whole subject, and avail myself of Render therefore to all their dues: all the knowledge possible. And as tribute to whom tribute is due; custhe subject appears to agitate the tom to whom custom; fear to whom minds of Brethren in general, I con- fear; honor to whom honor." Rom. cluded I would, in a few brief es. 13: 1-7. "Put them in mind to says, set forth or define more clear- be subject to principalities and powly my views on the Civil Law.

ment for the benefit of mankind, whether it be to the king, as su-

scattering; let us then scatter, that and that the church should be subwe may gather in, and not seek to ject to it, may be clearly inferred gather in now, lest we lose our har- from the following testimonies: mous us to sow, and spend, and lay they brought unto him a penny. And out, not to collect and lay by. Let he saith unto them, whose is this us not then give up the opportu-image and superscription? They nity, but let us put in abund-say unto him, Casar's. Then saith ant seed, and spare none of our he unto them, Render therefore unstores, that we may receive them to Cæsar the things which are Cæagain with abundant recompense, sar's, and unto God thethings which through the grace and loving-kind- are God's." Matt. 22: 19, 20. "Let ness of our Lord Jesus Christ, with every soul be subject unto the highwhom to the Father and the er powers. For there is no power Holy Ghost be glory, world without but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which of God to thee for good. But if thou he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for continually upon this very thing. ers, to obey magistrates, to be sub-First. That it is in accordance ject to every good work." Titus 3: with the gospel or the will of God, 1. "Submit yourselves to every orthat there should be a Civil govern- dinance of man for the Lord's sake :

them that are sent by him for the with by the believer. The laws of punishment of evil doers, and for all civilized nations are in a great the praise of them that do well. measure derived from the Bible. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the King: 1 Pet. 2: 13-17. Now if these scriptures do not bind the Church to be subject to the civil law as has been already intimated, then verily there is no binding power in any thing that Christ or the Apostles have said.

Christ says, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." That is, submit and obey the Laws of the state or country in which you live; and submit and obey the laws of God as revealed by the Lord Jesus Christ his only begotten Son. And Paul says, "Let every soul be subject unto the higher powers." That is, every officer or private member of the church. Yea, whether a soul be in or out of the church, all, all must be subject to the laws of the land. "For there is no power but of God, the powers that be &c." Here understand by the powers that be, the existing authorities, whatever he the form of government of the country, and time in which believers live.

The higher powers at Rome were very oppressive. Nero the

preme; or unto governors, as unto mild, and can be readily complied And notwithstanding every Nation has its peculiar form of government, yet, must the church in America be subject to the laws of America; the church in England, to the laws of England; the church in France, to the laws of France, &c. &c.

> That this is a correct view of the subject will appear quite obvious, when we reflect that Christ and the Apostles are entirely silent, and have not decided on the powers that be, or what the existing form of government shall be. But whatever that form of government be which christians should obey, it is of the providence and appointment of God. Christ told Pilate that his kingdom was not of this world. "My kingdom is not of this world." John 18: 36. That is, it has nothing to do with the temporal estates, and privileges of men, but relate entirely to the spiritual interests and privileges of the human family. But men have temporal interests and privileges as well as spiritual. Hence the providence of God in' ordaining the "powers that be, the civil law.

Should a law of the land be oppressive, it would be no violation of the gospel to petition our rulers to repeal the obnoxious law. And I do most sincerely believe, that inasmuch as the church is bound by the gospel to support the civil government, that it is the bounden duty of Emperor of Rome was a real Ty-levery enlightened brother of the rant, yet the apostles admonished church to exercise the elective fran-Christians to be subject. The gov-chise. But should the petitioning ernment of these United States is and exercising the elective franchise not have the desired effect, the church must abide the consequence, if it be even that of bonds and imprisonments, &c. For to resist the higher powers, would be a violation of the gospel.

Christ and the Apostles in no instance resisted the existing authorities. And when the law came in contact with, or conflicted with the word of God, they obeyed God and suffered the penalty of that law. Acts 5: 29,40. Here I have a reference to such laws which prohibit the christian from exercising himself in the means of salvation, or in obeying the precents of the gospel. But that the existing authorities may be a blessing to mankind, the church must do her duty, as Paul admonishes in his 1st. letter to Timothy 2nd. chapter: "I exhort therefore that, first of all, supplication, prayer, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Not only must we pray, but observe every other duty that we might have such men in authority, such Rulers, as would enact such laws that would protect men in their rights and liberties. In my next essay I will call the attention of the reader to the two ruling luminaries in the firmament of heaven. the sun and moon, and show that they are figurative of the gospel and the Law, and I shall notice also other important points in connection with the subject under consideration.

P. N.

Dayton, Ohio, Dec. 20th. 1859.

"Remember Lot's wife."

For the Gospel Visitor.

SECRET THINGS BELONG UNTO THE LORD.

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and our children for ever, that we may do all the words of this law." Deuteronomy 29: 29.

Useful knowledge, like hidden treasure in a field, cannot be purchased at too high a price. In this world of darkness and miserv, it is the guide, consolation, and support of man. It opens the way to substantial happiness, extensive fulness, and high reputation. there is a vain and useless knowledge, which only dazzles the eye, excites curiosity, and feeds presumption. Therefore, while we steadily pursue useful knowledge, let us carefully guard against vain curiosity; not presuming to pry into those secret things which "belong unto the Lord our God." That this may be the case, let us inquire into those secret things which belong unto us and unto our children.

The perfections of the Divine nature, are secret things which belong unto the Lord our God. This being is fully revealed; but his attributes, in their vast extent, never were, nor ever can be, made known to any of his creatures. It would require an infinite mind to comprehend infinity: Hence it clearly follows, that God only knows the absolute perfections of his own nature. He has not told us how he existed from all eternity; how his Son was begotten; how the Holy Ghost proceeded; or how these three are one. Who can understand the vast extent of his wisdom,

Creation, in its vast extent, is a secret thing which belongs unto the Lord our God. There may be for aught we know to the contrary, millions of worlds far more glorious than ours; and, in those worlds, there may be millions of rational beings, widely different from the human race. . Many worlds, in the vast universe, may have been destroyed; and many more, quite different from any that have vet existed may be created in future ages. Who dare presume to limit the wisdom and power of God? Who dare say to the Creator, thy works are finished. After this world had been created. God rested from all his work: but it does not follow that he would never work again. A calm survey of those works which are visible to us, produces wonder and astonishment, how wonderful then, and astonishing, are his works in boundless space! But, even the earth which we inhabit, is full of wonders! Innumerable effects appear, which we cannot trace to their proper causes. A worm, a fly, a flower, present insurmountable difficulties to the eve of investigation; and loudly proclaim the wisdom of God, and the ignorance of man.

God, who made the world, has not left it to chance, but wisely

ower, and prescience. Our views particle of matter is under his eye. of his purity, justice, mercy, and Men and all other creatures of every love, are limited in very narrow description, are under his governbounds. Blessed be his name, we ment. But who can declare all his may know what is necessary to be ways? Who can fathom the depth known. The rest we leave, hum- of his plans? He has neither fully bly adoring, and deeply reverencing made known to us the reasons why him, as the incomprehensible Jeho- the wicked prosper in the earth; nor why the pious suffer adversity. Who can account for the great variety of outward situations in which men are placed? One struggles with poverty and want; while another, perhaps less deserving, enjoys a large portion of wealth and affluence. The lot of one is cast in burning regions with savage tribes: another spends his days in the dark and dreary regions of the Frigid Zones: while a third lives in a temperate and pleasing climate, surrounded with every blessing that nature can bestow. Again some are favored with gospel day, while others remain in the darkness of pagan night. The premature death of some wise and good men, and the protracted lives of some who are neither wise nor good, is another mystery in the Divine government. Wars, pestilence, and famine, in. many instances are awful but mysterious visitations. The bold and presumptuous may pry into these things: but the humble and the prudent leaves them unto the Lord.

Are not many of the eternal purposes of God, respecting this lower world, profound secrets, which the human mind cannot penetrate? If so, to pry into them, assome have presumed to do, must be vain and useless. We must suppose, that God has bad purposes, and has made decrees; but his purposes and decrees are worthy of himself, and, governs it from age to age. Every when fully revealed, will reflect

The end of time will develope all his plans and purposes relating to the human race. In the mean time, let us not perplex ourselves with subjects so profoundly deep. If we think at all upon his eternal decrees, let our thoughts be guided by plain revelation. Had men followed that unerring guide from the beginning, little would have been thought, and less would have been said on the subject of absolute election and reprobation.

There are impenetrable secrets in the experience of good men. It is a fact, that the Holy Ghost works, in various ways, upon the human heart; but who can describe his operations? Who can tell how he regenerates the soul? Who can explain how our spirits, that we are the children of God? or who can explain how this Divine Spirit communicates strength and nourishment to every grace that is planted in the heart of a good man? The extraording

There are many mysteries in the mediatorial undertakings of Christ, which are only known to God. It is clearly revealed, that he saw fit to redeem the world by his Son; but who can assign a satisfactory reason why he did so? Can any one state the reasons why Divine Justice demanded innocent blood as the price of human redemption? Or why that blood must be the blood of God? Acts 20: 28. To deny this truth, would clash with revelation; to attempt a full explication, would argue uncommon presumption. That no one on the earth could be accepted; but, that the Son of God, who made the world, must quit his heavenly throne; be clothed with a human body; and die on the cross to redeem and save a ruined world, are deep mysteries, which we shall never understand on this side of eternity. We know the work was done by a fit person; and we know he is still engaged for us in the courts above, we having a saving interest in his gracious undertaking; and we are accepted in the beloved Son of God. The rest we neither know nor wish to know: unto the Lord our God."

strength and nourishment to every grace that is planted in the heart of a good man? The extraordinary out pourings of this heavenly Spirit both upon individuals, and upon large bodies of men; is a fact which we cannot explain. The peculiar trials, temptations, and persecutions, of some good men; and the smooth and agreeable path of others, is a deep secret. We have known men of exalted piety, sink into deep dejection on the approach of death; while old and hardened sinners have been converted just as the lamp of life expires, go off the stage of life with the shout of triumph. Who can fathom these depths? we think it right to leave them to the Lord.

The events of futurity are secret things which belong unto the Lord. He has made many things known by his holy prophets; but innumerable events to come, are hidden from the view of man. Vain are the attempts of men to find them out. The whole tribe of astrologers, augurs, and soothsayers, are shameful deceivers; imposing on the ignorance and credulity of man. Created beings, of the highest order, are totally ignorant of all future events, except those which God they are secret things which "belong has been pleased to reveal. Rational conjectures of the future may be but absolute foreknowledge is an incommunicable attribute of the brown strain

J. S. B.

Concluded in our next.

For the Visitor.

THE PRIMEVAL DIGNITY OF MAN.

"So God created man in his own image &c. Gen. 26: 27."

must have been the embodiment whole armour of righteousness, and of all the nobler characteristics of was a loyal citizen of the Kingdom the soul. He must have inherited of God. No sinister motives were and possessed, when he came fresh found in his heart when he entered from his Creator's hands, the qual-upon the discharge of his duties as ities of the Deity himself. The fact dresser and keeper of God's Eden of of close relationship he sustained to love and peace. Possessing such a God, being the workmanship of his high sense of honor, truth and prohands, fashioned after the express priety, such dignity of soul, he similitude of the most High, intro- would unquestionably have contemduces the idea of his superior excel-plated, with perfect abhorrence, all lency of mind, and although being mean and sinful actions, every thing formed of the dust of the earth, a not based on moral rectitude, every mere helpless mass of clay, yet no transaction incompatible with the sooner than God breathed into his true principles of justice. He moved nostrils the breath of life he became along in the channel of duty, in hapa living soul. He was now endowed py submission to his Maker's will, with the richest gifts, and choicest unconscious of the artifice his enemy blessings that heaven could afford, was about to employ for the overbeing qualified to hear the address throw of his happiness and peace. of his Creator, to see and appreciate He was perfectly exempt from the the beauty, perfection and harmony sinful propensities of a depraved of God's visible Creation. Here human nature, and had no disposistood man at the head of all God's tion to deviate from correct moral works innocent and lovely, with principles. Truth, righteousness, the express image of God stamped justice and peace were essential eleified to answer the end of his existence. He was perfectly eligible to any office God could assign him, and had both skill and judgment

formed, by events which are past; had wisdom and knowledge sufficient to exercise the dominion God gave him over every species of the animal creation,-from the minutest microscopic animalcula to the stupendous Leviathan in the mighty deep,-all animated beings in Creation are brought in subordination to him. He was constituted a fit subject for the enjoyment of that eminent state of happiness in the garden of Eden. When he entered this transcendantly beautiful and Man created in the image of God lovely Eden he was equipt with the upon his countenance, amply qual- ments in the character of his moral constitution, and we have reason to believe that his physical organization was of superior excellence, power and perfection, his counteenough to perform any duty that nance beaming forth, in its primimight be enjoined upon him. He tive beauty, such an innocent and perceptible in his posterity, whose cares, perplexities and disappointments sink deep into the heart, and often leave visible marks of anxiety and despair upon their faces. deed well might the Psalmist say. "What is man that thou art mindful of him." when he looked back at his primitive dignity and blessedness, when the brightness of God's image was reflected upon his countenance, when he was blessed with such nobleness of mind, when he moved yet in the sphere of perfect obedience to his Great Ruler, when Satan the tell destroyer of human happiness had not yet dealt his death blow; when sin had not yet tainted his morals, and when his conscience never had need yet of reprimanding any wrong act in his conduct. It was when the Psalmist viewed man in this sublime light of the subject that he felt justified in adoring God by saying, "For thou hast made him (man) a little lower than the angels, and hast crowned him with glory and honor." &c. &c. Psalm 8th chap. The preacher in his treatise on the advantages of wisdom, (Eccl. 7: 29) appears also to have been very deeply impressed with the fact of man's primeval dignity. "Lo this only have I tound that Go'd made man upright; but they sought out many inventions." O that man might have retained his first estate. and thus enjoyed the unutterable felicity, next in rank to that of angels in Heaven; but he fell and awful was his fall. We sensibly feel the shock in our hearts, in our lives. and in our daily social, political and religious intercourse with men.

viprous sting sin inflicted

serene state of mind that is not can only be remedied by the propitiatory sacrifice of Christ. We shall say no more of the fall of man for the present. We stop to contemplate our poverty and lameness caused by it.

> "Him with glorious majesty Thy Grace vouchsaf'd to crown: Transcript of the One in three. He in thy image shown. Foremost of created things, Head of all thy works he stood: Nearcst the great King of kings; And little less than God."

> > M. E.

Somerset, Pa.

For the Visitor.

WEARING OF GOLD AND COSTLY ARRAY.

"Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions, and the house of Jacob their sins." These are the words of Jehovah, spoken to the prophet Isaiah, Cht. 58: 1, at a time when his people had deviated from the law which they had received from him.

Now I believe that the present is also a proper time for the sentinels on the watchtower of Zion, to cry aloud, and warn the people of God of the danger of falling into the same error. Therefore, actuated by a sense of duty, and by a feeling of love to my fellow-pilgrims, and a desire to defend the cause of my divine Master, I protest against some of the evils that are insinuating themselves into the church. I will offer a few remarks on some worldly customs that have grown to an alarming extent within my recollection; namely, the wearing of gold and costly clothing. Obsertal wound disobedience made vation teaches us that pride, that

strides iu the world; and it has found its way into most of the religious societies of the present age, and by many of them it is tolerated in its greatest extravagance, even at the so-called communion altar. And this is not all. Even the "queen that stands in gold of Ophir," is by many acknowledged as supreme head on earth of the church. But why need I go so far abroad when there is plenty of labor at home?

It is a sad truth which cannot be denied, that pride has also made its appearance in the church of Christ. In consequence of which many hearts are made sorry to see that this horrid abomination has already penetrated so deeply into our midst, and many are the prayers that, ascend to heaven in behalf of our dear Zion, which seems to be languishing in this dreary wilderness of sin. And were it not for the "light of the glorious gospel of Christ," the glimmering rays of which still illuminate the path of the righteous, this world would be a gloomy wilderness indeed. We find that in ancient times the people of God degenerated and became highminded. The prophet says, "The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought nothing less than to impeach the low." Isai. 2: 11, 12. Paul says, "sin entered into the world and Ghost: the inference would be, that death by sin." Rom. 5: 12. And the Spirit that dictated to the apos-Sirach says, "Pride is the beginning tles, has either arbitrarily forbidden of sin." Eccl. 10: 13. Consequent- the wearing of a necessary article,

hydra monster, is making rapid ly, pride is the origin of all the afflictions and sufferings that have come upon the human family. Christ said "Pride cometh out of the heart." Mark 7: 21, 22. The wearing of gold and other ornaments then, are undoubtedly the fruits of a proud heart.

The Lord complained of the daughter of Zion as being haughty, and as walking with stretched forth necks and wanton eyes, &c. And the prophet has declared that, "the Lord will take away the bravery of their tinkling ornaments." among many other things which he enumerates he mentions also the earrings. Isai. 3: 16-23.

The apostles have also given excellent directions how the women should dress. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." 1 Tim. 2:9. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3:3. Here we see that the apostles, Paul and Peter, have positively forbidden the wearing of gold, and costly clothing, including undoubtedly ear-rings and silk dresses &c. No one will deny that the apostles have written by inspiration,-"as they were moved by the Holy Ghost." If we, then, would argue thut the wearing gold was absolutely necessary in some instances, I fear it would be authority or wisdom of the Holy

be so many weak eyes in the latter considered here as articles of traffic days: should we not shudder at the for decorating the body, and not very thought of such arrogance. gold and silver coin as a circulating Our sympathy should not be alone medium, which is not forbidden .for the body, but much more for the It is clearly to be understood from

In the revelations we have a hidcous picture of pride under the fig-"And the woman of a womanwas arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." &c. Rev. 17. This picture is not too highly colored to suit the present time. There are thousands that are equal to this in style, though not in the exact order. The woman's name we have in glaring capitals: "Mystery, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17: 5.

This spiritual Babylon is still in existence,-"whose merchants were the great men of the earth; for by thy sorceries were all nations deceived." Rev. 18:23. But what was the language of the voice from heaven? "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. Here we have the highest authority to come 18: 12.—It may be necessary here ders of Babylon, and entreat them

or did not foresee that there would to observe, that gold and silver are the above, that those who delight and indulge in wearing gold, and silk and other costly dresses, are yet in Babylon, because, when Babylon is fallen or destroyed, no man will buy their merchandise any more, the children of God who have come out of her will want such trifles no longer, they will be an abomination to them.

I am well aware that this is no popular doctrine, but I am convinced that it is the doctrine of the cross, and I cannot say peace, peace, when there is no peace. Jer. 6: 11. Paul said "If I would yet please men I should not be the servant of Christ.' Gal. 1: 10. If I can meet the approbation of God and his children, I shall be content. I care not for the frowns of Babylon, the time of her destruction is drawing near. The word of God calls, "come out of her," and the heralds of the gospel are crying "come out of her," and the signs of the times are warning, and urging out of Babylon—a voice from heav, to come out of her. The figtree has en. Now, I believe that those who budded, the leaves are beginning to have truly come out of Babylon, appear, and the time is probably will also be willing to lay off all her near at hand when the sound of the vain and gay articles of merchan-angel's voice will be uttered in the dise.—"And the merchants of the vast regions above, and reverberearth (who also belong to Babylon) ate throughout all creation," Babshall weep and mourn over her; for ylon the great is fallen." "Rejoice no man buyeth their merchandise over her, thou heaven, and ye holy any more: The merchandise of gold, apostles and prophets; for God hath and silver, and precious stones, and avenged you on her." Rev. 18: 20. of pearls, and fine linen, and pur- Let me then, as a friend, appeal to ple, and silk and scarlet," &c. Rev. those that are yet within the bories.

dled against the children of Israel same time, a person may be bapwhen Achan had secretly taken tized, and still his sins remain unsome accursed things, namely gold, forgiven. It requires unwayering and silver, and a Babylonish gar-faith, true and genuine repentance, ment,—and had forsaken them un- and a will to follow Christ in all his til they had put away from them commands. And after such person the accursed thing, Josh. ch. 7. how is baptized, he can claim that his can we expect to escape his just in-sins are forgiven. dignation when there are still some gold rings, and Babylonish garments publicly among us?

"See that ve refuse not him that speaketh. For if they escaped not who refused him that spake earth, much more shall not escape, if we turn away from him that speaketh from heaven." Heb.

12 4 25.

D. B.

For the Visitor.

BAPTISM FOR THE REMISSION OF SINS.

Dear Brethren: The above much disputed Question, has been much talked and written about, but it seems to me if we would all reason honestly, we might with a little labor come to a clear understanding of the matter. I look at the subject about in this light: "Faith cometh by hearing." Now suppose a sinner desires to come out from the world. and be attached to the church of Christ; he first gets faith, and then begins to repent, and implore God's mercy. God is then, no doubt, willing to forgive his sins. But have we any evidence that God will forgive or hath forgiven his sins, until he has complied with the ordinance of baptism? No, not any.

to come out of her, and be not de- If a person would repent with his ceived any longer with her sorcer, whole heart, and yet refuse to be baptized, I do not believe that God If the anger of the Lord was kin- would ever forgive his sins. At the

Now if Noah had said, after he had built the ark, "I will go into the ark," but had just went to the door, and staid there, do you suppose God would have saved him? Never. But by going in, the ark saved him. "Whereunto baptism, the like figure, doth now also save us." Ananias told Paul "to arise and be baptized and wash away his sins. The washing here undoubtedly means baptism.

The apostle Peter told the pentecostians to be baptized for the remission of sins; from which some will argue because the apostle used the preposition "for," that their sins were already remitted. Now if their sins were remitted, it would have been highly improper in Peter to tell them to repent. If (as already stated,) their sins had been forgiven, Peter would have told them, You need not repent, your sins are all pardoned, but you must be baptized because God has said so.

I would here remark that the preposition "for" is no evidence at all that their sins were remudd. The preposition "for" is used in the future tense as well as the past. It is not the preposition that governs time in language, but it is the verb.

For example: I will go for my goods. I went for my goods.

Now here we notice that the preposition "for" is used in both sentences. In the first sentence it signifies future tense, and in the second sentence, past tense. But the verbs "will" and "went" are the words that give change to time in the example.

Christ says, "he that believeth and is baptized shall be saved, and damned." Some infer from this, that because Christ did not use the word baptism, in the sentence of condemnation, that we can be saved by believing only. But Christ does not say so, but he says he that believeth and is baptized shall be saved. Now notice we have no promise of being saved unless we are baptized. And it is not necessary to use the word, "baptism" in the sentence of condemnation, from the fact, that those who do not believe, it is evident will never be baptized. When Gospel relating thereto, and not try which relate to the condemnation immaterial substances.

forgiven them when he sees them so earnestly engaged in obeying him, even before the conditions are fully complied with. But should the children stop before the conditions are fully complied with, get stubborn, and say, I believe I have done enough, do'you suppose that that father would forgive those children. No, I think not. The children have no evidence in their heart that their conduct is pardoned until the conditions are altogether complied with. Just so with us. We have no evihe that believeth not shall be dence on our part that God hath forgiven our sins until we have complied with his conditions.

Respected Editors: the simple remarks you may publish if you consider them worth a place in the Visitor.

E. Pluribus Unum.

For the Gospel Visitor. POWER TO SAVE.

DEAR BRETHREN:

Power may be we desire instruction in regard to considered under two divisions, our salvation, we should try to learn physical and moral. Physical powof, and submit to, the terms of the er, is that employed to operate on material substances: and moral to take advantage of those terms power, that employed to operate on of the wicked. We will suppose a physician amputates an arm, he emcase: A father gives a command to ploys physical power; but to rehis children. They violate it. The move error from the mind, moral father brings them to account for power must be employed. A moral their conduct. The children are malady can never be removed by sorry for what they have done and physical power, neither can a physde ire to be forgiven. The father ical malady be removed by moral tells them upon certain conditions power; and hence it is, that persehe is willing to forgive them. The ention does not affect the fath of children are all very glad of such the children of God. And God, casy conditions. The father, no who has all power, has respect to doubt, feels in his heart that he has this order. When God made Man,

power: thus, when he destroyed of water: and in saving Noah and his family, the ark was employed. When God destroyed Sodom and Gomorrah, he rained fire and brimstone upon them; and to save Lot, he led him out of Sodom by his angels. But, when God deals with the souls of men, he employs moral power: thus, the unbelief of our first parents, was the cause of God's withdrawing his communion from them. Having written this much on power, and its divisions, I will now write a little on that power which God employs in the salvation of his people. As sin is a moral malady it will require moral power to remove it; and this power we find to be, the Gospel of Jesus Christ: for Paul says, "For I am not ashamed of the Gospel of Christ; for it is the Fower of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Rom. 1: 16. If then the Gospel of Christ is the power of God unto salvation, let us examine, or search out, what that gospel of Christ is. Paul, in his first letter to the Corinthians, 15: 1, 2, says, "Moreover, brethren, I'declare unto you the Gospel which I preached unto you; which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you; unless ye have believed in vain."

Then he proceeds to declare that which he had delivered unto them.

he employed physical power, but all, that which I also received, how the soul of man, is the production of that Christ died for our sins accordmoral power. And when God op- ing to the scriptures; And that he erates upon the physical or natural was buried, and that he rose again bodies of men, he employs physical the third day according to the scriptures." This is the Gospel that a wicked world, he did it by a flood Paul preached, and called the Gospel of Christ; which, says he, "is the power of God unto salvation to every one that believeth. Here is an important lesson, and one that we should ponder well. Shall we pray to God to make known his power by converting the nations to himself, and then sit down, and fold our arms in inaction? Methinks I hear the Spirit reply in solemn tones, "The gospel of Christ is God's power unto salvation, and this power he has entrusted in the hands of his people; Go ye therefore unto all the world and preach the gospel to every creature, tell them of Christ their Redeemer, relate to them the story of the cross; yes, tell them that Christ died for their sins, that he was laid in the tomb, and that he rose triumphantly from it on the third day according to the scriptures, and that he ascended into heaven, and is set down on the right hand of God the eternal Father, and that he is interceding for those who believe in his name. Impress it upon them, to believe on him, and to trust in him for salvation; and remember to tell them that they must have a witness to their faith, else it will be dead, and that obedience to the commands of their Savior is the only reliable witness.

Dear Brethren, I will now conclude this article, yet not without expressing my wish that we may all take a greater interest in the "For I delivered unto you first of spread of the Gospel of Christ, and of its power. If you think these lines worthy you may give them publicity; and if not, you are at liberty to use them as to you seemeth best, as this is my first adventure.

Miami Co. O., Dec. 29th. A. D. 1859.

For the Visitor. "MYOPINION."

Editors, Gospel Visitor: In the November No. last Volume of Visitor, I notice some remarks by br. D. T. concerning my article on the Lord's prayer, which appeared in the May No. last Vol.

I would just say that br. D. T. has certainly made my article mean much more than I ever intended it should, and has drawn conclusions from the same which I never thought of establishing, and I hope never will. And I would say to the brethren and sisters one and all, if my article has grieved any of vou, bear with me for Christ's sake. We should be careful not to criticise each other too closely, as the best of us are but weak mortals and liable to err. We should allow each other latitude enough to express our opinions freely.

To argue with, and criticise each other too closely is highly detrimental to the character of the Visitor, as well as the characters that engage in it. Perhaps I have been criticising other's views too closely myself, but I will try as much as possible to be upon my guard in the future concerning this principle.

place to prefer the opinion of a man of whom the way of truth shall be

that we may all be made partakers of the world to that of a brother in public print, even if we did consider the former the best. Of course in private conversation it might do. Perhaps br. D. T. or some more of the brethren will ask the question, "If the conclusions from your article were wrongly drawn, why do von not set them right, so that you can be understood?" In answer to this I would just say, that to state my views elaborately (which I would havo to do) would require a lengthy argument, which might grieve those worse that are already griced and perhaps grieve some that are not yet grieved. Suffice it to say that we will not fall out about so small a matter as this.

The above is written out of the very kindest of feelings, and I hope none will take offence at my remarks.

Yours Fraternally,

S. M.

HUMILITY.

"Yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Pet. 5 . 5.

It seems that the Apostle understood the nature of man, and knowing man to be in possession of a spirit, of self-esteem, may we call it, that is ever on the alert for honor and praise from men, he saith; Yea all of you be subject one to another, and be clothed with humility.

Let us apply this language of he apostle to professing christians of the present age. Do we find them clothed with humility as the apostle's language would teach us? We I also think that it is out of read of "false teachers, by reason

evil spoken of." 2. Pet. 2: 1-3. It something else; so one must wear is to be feared that there are now many of those false teachers in the world. It is to be feared that a very small portion of the professed ministry at the present day (taking in all protestant denominations) can adopt the language of Paul, Acts 20: 26, 27.

The great cry from many professed Ministers of the Gospel, at the present day is, Be converted and receive the religion of Jesus Christ. (and some would even have it the religion of Peter, or, of some other man) and all will be well: thus rushing people into something they know not what; instead of teaching them what the Lord requires of them; and this kind of preaching has become so popular, that the people will hardly listen to the man who would declare the whole counsel of God; vet we believe there are still some of those breasting the popular current, who are willing to declare the whole counsel of God, regardless of the opposition; and as I have already said the people will scarcely hear them.

Go to the house of God on the sabbath, and you there behold what should startle every lover of the Truth. There you see the professed followers of Jesus Christ dressed in the highest fashions of the day, particularly the females. Ask them why they are thus attired, and one can see no wrong in it; another has as good a right to wear this, that, and other things, as such and such an one, but she does not wear any thing for pride.

Read 1. Tim. 2: 9, 10, and one is affected with this disease, and an- when I see the mother, with her other with that, and another with babe covered with flounces, ruffles,

this, another, that and so on for the doctor, (and perhaps he one of the most wicked men), or some kind friend has advised it: and so a place is found for every form of pride. No one can be found that is proud; neither will a person that is really crazy acknowledge to it. All wear these things for their good, and there can be no harm in wearing any thing that will do us good.

Hear Paul, Rom. 14: 21., and you can but look upon these things and exclaim; O shame, shame, where is thy blush! Where does sin conceal herself? These things may do for the world, but they will not do for the followers of the meek and lowly Jesus, who has died on Calvary to save us poor, unworthy mortals. But pride is not confined, by any means whatever, to the females, though they seem to indulge in it to much the greater extent.

The male portion of mankind is much tinctured with it. Some of the males may pride themselves in dress; some in their house, their farm, their horses, their wealth; some in their occupation or profession, and some, it is to be feared, pride themselves upon their standing in the church or society. Pride is not confined to any one place or thing; it has many nooks, into which it slily creeps; neither is it confined to the young.

When I see a young female dressed in all the vanities and fashions of the world (or the part of it, in which she lives,) or indulging in idle conversation, tattling and speaking ill of her neighbors, I fear she is not clothed with humility. But ribbons and fringes, the question couragement, and continue steadarises, Can that mother, who is thus planting the seed of pride in the heart of her infant, be clothed with humility? Is she bringing it up in the nurture and admonition of the humble and lowly Jesus? Will her own plain dressing clear her of the blood of her child?

When I see a young man indulging in worldly amusements, taking hold of any thing to pass his time and please the world, indulging in much loud and boisterous laughter, and treating older men of a serious character, as if they had been his playmates, I fear he is not clothed with humility. And when I see a modest young brother introduced to an old brother, and for some cause unknown to us, the old brother fails to treat the younger one civilly, it might be possible, that even in the old brother humility is wanting; but if we judge too hastily, it may be wanting in us.

Again, when a brother lays aside his plain garment, and gets one of a more brilliant appearance, trims his beard so as to be in the fashionable current of society, or associating with such, when there are brethren convenient that would be glad to have his company; does it not look as though humility was not very prominently seated in his heart?

us who have been placed as watch- lie

fast in the faith a few days more, and we shall be gathered home, to dwell forever with our Father in heaven.

Let us not spread a veil before any by manifesting a proud or haughty disposition. Let us not wound the feelings, or freeze the tender heart of any young member by slighting them, or showing ourabove them; but rather nourish them by our advice, and assist them by our counsel, on their way to our eternal happy home. May the Lord add his blessing, and keep us in the narrow way that leadeth to heaven, is my humble but sincere prayer.

The Family Circle.

MY MOTHER'S GRAVE.

"My Mother's Grave! 'Tis there beneath the

I love to go alone, and sit, and think Upon that grassy mound. My cradle hours Come back again so sweetly, when I woke And lifted up my head to kiss the cheek

That bowed to meet me."

How many thoughts around the heart as we approach monument of our affection! All that is noble in our nature is aroused at the thought of its desecration. We hallow the spot where Beloved brethren: Let those of the last remains of her who bore us slumbering. men upon the walls of Zion, take years may have passed, and partialgreat heed to our ways, lest we be ly obliterated the scenes of her overtaken by the way, fall from our death and burial from our minds, own steadfastness, and become the yet it is enough to know that here, cause of some poor soul perishing, beneath us, lie the remains of our "God resisteth the proud, and giv- mother! Mother! How affecting is eth grace to the humble-Beloved the sound of that one word! It inbrethren and sisters, let us take en-spires us with nobler aspirations and firmer determinations for the as if engraven with a pen of iron future; that we may act up to that upon memory's tablet. Long years high ideal which that mother may have concerning her much-loved child.—Can we prove recreant to those principles which she has endeavored to instill into our youthful minds-principles of justice, virtue, and religion? The hardened criminal, as he passes from one sin, to another, at times recalls the memory of his mother, and mourns because of his wicked departure from rectitude. her kindness and virtue for a moment affect his heart, and he resolves to change his course and be a man again. But resolution fails. and to drown remorse, he plunges deeper and still deeper into the whirlpool of crime. The thoughts of that departed mother, and of that mother's grave, and of that mother's instructions in his earlier years, are driven away, and have no lasting effect upon his memory.

But the Christian reverences the memory of his mother. The thought, "My Mother's Grave," brings to mind endearing recollections of the past. He remembers, when but a boy of eight summers, being called to the bedside of his suffering parent. to hear from her lips kind words of instruction and admonition. remembers, too, the midnight hour when he was called to receive her last benediction-her last farewell. The hour had come in which she must pass to that unseen world,

"Where sickness, sorrow, pain, anh death Are felt and feared no more:" and he was called to witness her departure to that better life—that life of immortality. Her last token of recognition, her last intelligible

have passed. The turf has grown green above the coffin; the marble slab marks her resting place. She has passed away to be here no more, but the influence of her godly example is still felt. We approach the grave with pensiveness and silence, for beneath these clods lie her remains who first instilled into our minds the principles of Christian charity and true benevolence. Why The thoughts of should we not tread lightly as we approach the sacred spot?

> Young man! hast thou wandered from the paths of religion and virtue?-hast thou sought the house of the vicious and the despised?-Turn thy steps towards the churchyard, seek out the spot that thon callest "My Mother's Grave," fall upon it, call to mind the instruction of thy parent, resolve to turn from the ways of evil, and then call upon thy "Father in Heaven" for pardon and assistance.

> Young woman! hast thou forgotten the gentle words of thy mother, and sought the pleasures of the world, and forsaken the ways of virtue? Turn thy thoughts' towards thy mother's grave, recall the memories of days past, and may they inspire you with courage, and cause new hopes of immortality to spring forth from the inward fountains of the soul, fresh and vigorous. O, how potent for good may be the thought of a Mother's Grave!

THE MOTHER.

Young man! Thy mother is thy best earthly friend. The world may forget you-thy mother never; the world may wilfully do you many whisperings of farewell, still remain wrongs-thy mother never; the

world may persecute you while strongest claim in love.-All the living, and when dead, plant the ivy and the nightshade of slander upon your grassless grave-but thy mother will love and cherish you while living, and if she survive you, will weep for you when dead, such tears as none but a mother knows how to weep. Love thy mother!

HOME.

How touchingly beautiful are the relations of home! There each is bound by an electric chain that seems to pass to all hearts in the family group; so that one cannot enjoy pleasure unless all partake in it. If one heart is oppressed, all sympathize; if one is exalted, all must share the happiness. It is in the home where the aching heart is soothed, where the oppressed are relieved, the outcast reclaimed, the sick healed, or failing, the tear of pure love drops from the mourner's eves, when the dear ones are gathered to their long home.

THE MARRIAGE RELATION.

The great secret is to learn to bear with each other's failings; not to be blind to them-that is either an impossibility or a folly; we must see and feel them; if we do neither, they are not evils to us, and there is obviously no need of forbearance; but to throw the mantle of affection round them, concealing them from each other's eyes; to determine not to let them chill the affections; to resolve to cultivate good-tempered forbearance, because it is the only way of mitigating the present evil, always with a view to ultimate amendment. Surely it is not the perfection, but the imperfection, of human character that make the Bible; therefore you should read

world must approve, even enemies must admire, the good and the estimable in human nature. If husband and wife estimate only that in each which all must be constrained to value, what do they more than others? It is infirmities of character, imperfections of nature, that call for the pitying sympathy, the tender compassion that makes each the comforter, the monitor of the other. Forbearance helps each to attain command over themselves. Few are the creatures so utterly evil as to abuse a generous confidence, a calm forbearance. Married persons should be pre-eminently friends, and fidelity is the great privilege of friendship. The forbearance here contended for is not a weak and wicked indulgence of each other's faults, but such a calm, tender observance of them as excludes all harshness and anger. and takes the best and gentlest methods of pointing them out in the full confidence of affection.-Whisper to a Bride.

Houth's Department.

OBEDIENCE.

OBEDIENCE is doing what we are told to do. It is a duty which belongs to all men: all must obey God; and, besides obeying God, most people must obey others also. I will try to explain to you whom you must obey.

First of all, you must obey God. Whatever God commands, that you ought to do: whatever God forbids, you must carefully avoid. God's commands are written in the

the Bible diligently, to find out what you must honor and obey, and pray should do it. If any one tells you ble life. to do any thing contrary to the Those who are servants, must will of God, you must not listen to obey those who employ them. Paul him, even though it were your pa-teaches this, when he tells servants rents who told you so. Peter said, not to serve their masters with eyewe must obey God rather than service. He means, that they are

Next to obeying God, you must obey your father and mother: and you must do so because God has commanded it, and for the sake of pleasing him. Little children, especially, are bound to obey their parents; because they are not able to judge for themselves, and their parents take care of them, and also supply all their wants. has nothing but what is given to it by its father and mother; and, therefore, it ought to do entirely what they please: unless they wish it to disobey God; then God must be obeyed, not man. When children are grown up, they are not so much under the authority of their parents, because they can then provide for themselves; but they ought still to honor their parents, and try to please them as much as possible. Think how much your father and mother have done for you; how they have taken care of you year after year; how they have provided you with food and clothing; and how very sad and ungrateful it will be if you forget your duty to them when they are old. Now is the lime to thank them for all their kin ness and tender care for you; the you may show that you are graciul, by doing all you can to help them and take care of them.

God wishes you to do; and, when for all that are set in authority over you have learned his will, you you; and you must lead a peacea-

> not to do as they are ordered only while their masters are looking; but to act just in the same way whether they are present or absent.

> Besides this, scholars must obey their teachers; young persons must honor and respect old ones: Christian people must honor their pastors who watch for their souls, and teach them heavenly things; they must show them great respect, because they are the ministers of Jesus Christ. ter and manager

> Lastly, you are taught to "behave yourself lowly and reverently to all your betters." God has not made all men equal in wealth and power; to some he has given more; to others, less. We should be satisfied that this is so, because God made it so. We ought, also, to respect and honor those whom God has set over us; and we ought to do it for the sake of pleasing God, and because it is his holy will.

Selected.

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1. An explanation of Matt. 16:28.

Editors of the Gospel Visitor:

Dear Brethren: Will you please give an explanation of Matt. 16: 28, which reads thus: There are some others whom you "Verily I say unto you, there be must obey besides your parents: some standing here, which shall not taste of death, till they see the ningly devised fables, when we Son of man coming in his kingdom." made known unto you the power

R. S.

Answer.-The destruction of Jerusalem and the effusion of the Spirit on the day of pentecost have been called the power and coming of the Lord Jesus Christ in reference to this passage. When however, the context is carefully examined, neither of these displays of the power of God seems to answer the meaning of the phrase, "the Son of man coming in his kingdom." This declaration of Christ is recorded by the three evangelists, Matthew, Mark, and Luke, Matt. 16: 28; Mark 9: 1; Luke 9: 28. And in each of the gospels it is immediately followed, without any other event intervening, by the account of the transfiguration, when Jesus took Peter, James and John up into the mount, and when Moses and Elijah appeared with him in glory. The connection of this narrative with the previous saying, in all the gospels, seems to lead to the conclusion that the transfiguration was a manifestation, in the way of a pattern, to the Apostles of the power and glory which Jesus should display when he should come in his kingdom. This view is confirmed by Luke introducing the transfigaration in the following manner: "And it came to pass about an eight days after these sayings (the sayings referring to his coming in his kingdom) he took Peter," &c.

But that this is a correct view of the words of Jesus referred to in the question under consideration, will appear still more evident by reference to the following words of Dear Peter: "We have not followed cuntum the contract of the contract of the property of the property of the contract of the cont

made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased. this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. 1: 16-Now Peter tells his brethren that he made known unto them the power and coming of the Lord Jesus Christ, and that he and others were eye-witnesses of his majesty, and refers to the transfiguration. Hence we regard the transfiguration as a specimen and earnest of the Son of man coming in his kingdom, and a fulfillment of the declaration, "there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

The form of expression we regard as some-what similar to that used by our Lord in instituting the com-"Take, eat;" said he. munion. when giving the bread to his disciples, "this is my body." That is, this is a symbolic representation of my body. And when he said, "there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom, he meant they should have a fair representation of his coming glory and kingdom. This thew had in the transfiguration, for Peter declares they were eye-witnesses of his majesty.

2. The Baptism of the Holy Ghost.

Dear Editors: I thank you for the explanation of Melchizedec tized with the Holv Ghost and not in sound, and consequently it was done by pouring. Are they right or wrong? An explanation is desired.

H. K.

Answer.-The Holy Spirit is a Divine character. And how can a Divine character be poured? The expression is evidently figurative. It is, however, plain that the idea of a great quantity is implied, for Paul says, "He hath saved us by sarily understand the pouring out the heart." of the Spirit and the baptizing of The apostle when he made use of act of pouring the water into the cistern and the act of baptizing, are certainly not the same act. In whatever way baptism is to be perperson must be totally covered over not only into the soul, but even inwith the water. Those who pray to the spirit. We are not to under-

through the Visitor, and I will ask for a baptism in the Holy Ghost, you for an explanation of Acts 2: 2, do not mean, we presume, that they 3. Some say that the baptism of desire to have a little of the Spirit the Holy Ghost was done by pour- of God sprinkled upon their hearts. ing and not by immersion; for say but rather that their hearts may be they, the sound was that which overwhelmed with the Divine uncfilled the house and they were bap- tion. Then as a baptism of the heart in the Holy Ghost implies an overwhelming of the heart with the heavenly gifts of the Spirit and not merely a little of the Spirit sprinkled upon it, so the baptism of the body with or in the water implies an overwhelming of the body in water.

3. An explanation of Heb. 4: 12.

Dear Brethren: Please give us an explanation of Heb. 4: 12.

Answer.—The passage referred to reads thus: "For the word of the washing of regeneration, and God is quick and powerful, and renewing of the Holy Ghost, which sharper than any two-edged sword, he shed on us abundantly," (margi- piercing even to the dividing asunnal reading, richly.) Titus 3: 5, 6. der of soul and spirit, and of the Although the Spirit is said to have joints and marrow, and is a discernbeen poured out, we must not neces- er of the thoughts and intents of

the Apostles with, or in the Spirit, this language was cautioning his imply precisely the same thing, brethren against the danger of un-The Apostles were overwhelmed belief. And he presents the charwith the Divine power, and hence acter of the word of God as a they were said to be baptized, bap-ground upon which he claims their tism meaning an overwhelming, faith in it. To the word of God is Water may be poured into a cistern, attributed a peculiar and powerful and then a person may be baptized influence. The dividing of the joints in the water in the cistern, but the and marrow, seems to allude to the dividing into its several parts the carcases of the beasts that were sacrificed. But the word of God is still sharper than a sword; for formed, the Spiritual baptism with while a sword penetrates not merewhich the Apostles were baptized, ly into the members, but into the teaches us plainly that the baptized marrow, the word of God penetrates stand that the soul and spirit are divided the one from the other by the word of God, but that the word separates all from the soul and spirit which is fatal to their purity and welfare. Neither are we to understand that the sword divides asunder the joints from the marrow, but both the joints and marrow from the finely organized materials which surrounded them.

The word of God "pierces to the dividing asunder of the soul and the spirit, the soul and its habitual prevailing temper; it makes a soul that has been a long time of a proud spirit, to be humble; of a perverse spirit, to be meek and obedient. Those sinful habits that are become as it were natural to the soul, and radicated deeply in it, and become in a manner one with it, are separated and cut off by the sword. outs off ignorance from the understanding, rebellion from the will, enmity from the mind, which, when carnal, is enmity itself against God." It is likewise a discerner of the thoughts and interests of the heart, for it will describe the heart of the sinner so correctly that he is often astonished, but must adknowledge the picture true.

4. Explanation of 1 John 3: 9. Dear Brethren: I would like to see an explanation of 1 John 3: 9, especially on the words, "And he cannot sin," if you think proper, and if you have room in the Visitor.

S. K.

Answer.—The whole verse referred to, reads thus: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." John here first states a fact or practical proposition, namely,

not. He then states the reason, namely, that in such the seed of God remaineth. The allusion is evidently to the seed in human generation, and not to the vegetable seed. The seed of God is the divine life derived from God and imparted through Christ by his word, from which proceeds the new birth or regeneration; for Peter speaks of "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Pet. 1: 23. Those, then, that are thus born again, are made children of God. And having by the reception of this divine life, through the word of God, been born of God and become children of God, then, so long as the divine seed, or, the word of God, which is said to be the power of God unto salvation, abides in them, and continues to operate in them, penetrating their whole nature, they must remain the children of God, and as such they cannot sin. That is, while they are under the influence of that divine nature, which, proceeds from seed of God, they cannot sin. nothing but what is Divine, proceed from the divine life.

Communicated. "THE GOSPEL VISITOR."

"Behold I bring you good tidings of great joy." Luke 2: 10.

"There is a lamp within the lefty done
Of the dim world, whose radiance clear doth
show

Its awful beauty; and, through the wide gloom, Make all its obscure mystic symbol glow With pleasing sight,—that we may see and know

The glorious world, and all its wondrous schome; Not as distorted in the mind below, Nor in philosophers. nor poet's dream, But as it was, and is, high in the MindSupreme'. Dear Readers:—For nine suc-| Stop, dear reader, and pause! cessive years have I been traveling Those departed are now sleeping in as Gospel Visitor, to bring good Jesus. They have been carried news, to preach sound doctrine, and to through the icy arms of death. comfort all that needed it, and They are done for this world. May would open their doors to admit I visit you in love and converse with me. Since I ventured my first step, I have had to pass through many trials and difficulties; all of which, by the blessings of my heavenly Master, I have borne, in love, with patience. When I was first distribvted from the press to my patrons, my acquaintance at their comfortable firesides, was, indeed, quite sparse.

However, year after year did I, with the many friendly introductions which my traveling brethren gave me, procure means and favors that, without boasting I now have a far greater field over which I carry my "tidings." By the way I still find more new homes and warm hearts under whose obligations I shall ever feel a deep sense of kindness and gratitude. To all, shall I ever pray their christian welfare, piety, and everlasting peace. ping to do still more and better things on my journey in usefulness.

How sad the thought! when I can cast my eyes over my obituary record, to see so many warm and prayerful brethren and sisters enrolled in the list of departed spirits! but they are gone; gone to that land whence no traveler returns. How often, indeed, did many bid me welcome to their embraces when I tapped at the door of the family circle. O how sweetly did I chance to meet them in humble prayer to God in my behalf. But they have, we trust, chosen that good part which can not be taken away."

you about the soon, soon trying scene. Our condition will soon be like things, cold in the narrow house, and O are we prepared to meet it with godly honor?

Thus, dear Reader, I have tried to hint you some glancing recollections of my gospel enterprise. I have by times tried to lead you through a variety of circumstances, and those not fancied or imaginary; but, to visit you with such tidings as do indeed occur in the human and christian life. I can truly and cheerfully say, that I have often marked out to you the path which I myself have trod, and in which it is my desire to still go on. I have ventured my own everlasting interests on that foundation in which I have directed you to adventure yours. What I have recommended as the grand business of the Christian life, I desire to make the business of my own; and the most considerable enjoyments which I expect or desire in the remaining days of my pilgrimage on earth, are such as I have directed you to seek, and endeavored to assist you in attaining. Such love to God, such constant activity in his service, such pleasurable views of what lies beyond the grave, appear to me-God is my witness-a felicity incomparably beyond any thing else which can offer itself to our affection and calling. They afford rich delights and contentment for us while it is ours to live.

I would humbly hope that the I must prepare to meet my God who hours you have spent in the perusal holds me accountable for every idle of some kind admonitions, may have turned to some profitable account? and that, in consequence of what you have read, you have been either brought into the way of life and peace, or been induced to quicken your pace in it.

Most heartily should I rejoice in being further useful to you, and that even to the last. Now there is one scene remaining, a scene through which you must certainly pass, which has something in it so awful, that I can not but attempt doing a little to assist you in it. I mean the "Dark Valley of the shadow of Death." I, as a "visitor," could earnestly wish, that for the credit of your profession, the comfort of your own soul, and the joy and hope of your surviving friends, you might die not only safely but honorably too: and therefore I would offer you some parting advice.

Providence will determine what death you shall die. Some unexpected accident from within or without may hurl you to heaven or to hell before you are aware. would then advise you to throw away all claims of the vanities of this troublesome world, its fashions, its distempers against your better reason and all wickedness which does easily beset us." Examine the past, the present and future in all things pertaining to your conduct, and draw the parallel line of Christ's tion with regard to God's mercy and infinite justice. Ask yourself the question, Am I in Christ Jesus, and is he in me? See if a thought of great joy." And again, "He who of God's displeasure does not say, testifieth these things, saith, Surely

word! Oh! what a solemn thing to appear full of sin in his immediate presence! Resign yourself to serve God as he bids you to do.

As soon as possible endeavor, "through faith" in the "blood of Christ which cleanses from all sin" to get rid of further care for fleeting things as allurements or carnal pleasures, and, also try to settle your temporal concerns in time as soon, and as reasonable, and in as christian-like manner as you can. new your faith by secret communion in prayer-your humiliation before God for the perfections of his goodness and your very many imperfections of your life, and though he may sometimes try your beginning zeal-or (if your sinful life) has been far astrayed from him, still he will be gracious. And thus being sensible of your sinfulness on the one hand, and of divine wisdom and goodness on the other, summon up all the spiritual fortitude necessary to have yourself buried in the liquid grave by baptism, if you have not yet confessed your Lord, and serve him anew from the knowledge of Bible faith and practice under the new covenant of grace, and thus make advancement towards the cross of your blessed Jesus, and the promised rest of peace, and everlasting happiness, "where thieven do not break through and steal." O what glory! how ineffably effulgent in the extreme,-"above the gospel upon your soul's real condi-brightness of the sun," when once "cleansed from all sin." Go on then, not looking back to the world. "Behold I bring you good tidings

I come quickly," and a certain one | The private virtues of sister Forrer answered with the greatest readiness and pleasure, "Amen; even so, come, Lord Jesus." Come, as thou hast said. And remember, O christians, whoever you are, that are now reading these words, your divine Lord speaks in language like this: "Behold I come quickly, yes very quick will he come by death, to turn the key, to open the door of the grave for thine admittance thither, and to lead thee through it into the now unknown regions of the invisible world.

Think, O Christian, when Christ comes to call you away by death, he comes to set you at liberty—to set you free from your present sorrows, to deliver you from your struggles with remaining corruption, and to receive you to dwell with himself in complete holiness and joy. You shall "be absent from the body, but present with the Lord." Can any more encouragement be wanting. As I will now take leave of you for this time, I shall ask you to "Fear not, for he hath said, "I am with thee, be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee; yea I will uphold thee with the right hand of my righteousness." Isai. 41: 10. Fear God, and give him the glory."

J. I. C.

Personal.

The Death of a Mother in Israel.

Died on Monday, July 18th, 1859, at the residence of her son Henry Forrer, at the Shenandoah Ironworks, Page County Va., sister

deserve more than a mere notice of her decease. Born in the old colonial times 1767, when we lived under the King, she witnessed the birth of our nation and the long struggle that resulted in our independence.

She was old enough to remember the passing events of those iron times and was an ardent admirer of the old worthies of our land. Her parents lived not far from Hagerstown in Maryland, and when Washington was on his tour to select a site for the seat of government, he was the guest of her father and sister Forrer was then in ihe prime of her girlhood, treasured faithfully the image of the Father of his country. And in after time to recount the personal traits of the great man as he appeared at that time, and his snow white charger, gave her pleasure. She survived her husband more than an ordinary generation, and was gathered to his side on Tuesday in Luray, where she removed from her paternal home at the age of 20, at the time of her marriage. She was for more than half a century a consistent member of the Brethren.

Sister Forrer was one of the connecting links binding the present generation to the past. Few that started on life's journey with her, have continued companions to the close of her earthly pilgrimage. The mind of the venerable matron retained its original vigor, enjoying the sublime truths of the holy scriptures as daily food from the lips of her dutiful daughter, upon whose care she has leaned for many years and in her found a constant helper. Though her eyes have long been closed to the outward world, her eye of faith has been opened only the more widely to comprehend the length and breadth of the wonderful fullness of the gospel of the Son of God.

But few mothers were more be-CATHARINE FORRER, in her 90th year loved by their children than she was after a long and wasting illness. by hers, for they spent in her company as much time as the case of their extensive business would allow. She has lived beyond the allotted time of our race, and seen her children of the third generation growing up around her, some of them becoming prominent, and all useful members of society. She felt a constant interest in them all, especially in their spiritual welfare. God grant that the seeds of Heavenly wisdom sown in their hearts, may find a soil prepared to bring forth an abundant harvest, and that the children and the childrens children may long live to cherish the memory and cultivate the christian virtues of her that is gone to the rest that remaineth to the ransomed of the Lord.

I was well acquainted with sister Forrer. I visited her house frequently, the distance was 21 miles. I preached there more or less for 15 years. She lived out of the way of the Brethren, and her frailty did not permit her to convene with the Brethren at lovefeasts, but she was not forgotten. She was generally attended to by the brethren- My beloved wife and myself attended a little lovefeast there with only four brethren and two sisters, and though few in number, yet we went through the whole order.

J. J. H.

(The above obituary being long, has been crowded out for some time. The friends will please excuse.)

News from the Churches.

Delaware co. O. Nov. 1st. 1859.

Brother James: When we were together, you expressed a desire that I should give you a little sketch of my travels among the churches when I had leisure to do so. I will try and comply with your request.

I have been traveling about nine weeks among the churches in this state, including the trip I made to Illinois. I have in that time attended a number of Lovefeasts, and we have been made to rejoice frequently in seeing many in our travels unite with the church of Christ. During the time above named, we have had the privilege of seeing between sixty and seventy souls added to the different congregations we have visited. And we hope the brethren will still be instrumental in the Lord's hand in winning souls to Him who died for us all, that the enemies ranks may be thinned, and Zion's borders enlarged, and God's name glorified.

Yours in love

H. D. D.

We make the following extract from a letter we received from a br. of Va.

"I must say to you brethren, that at our communion meeting, there were eight persons added to the church, six of whom were near and dear relations of mine, which made me rejoice in the God of my salvation."

(The following is an extract of a letter from br. J. B. Spohn of Iowa to his friends in Washington co. Pa. Sister L. Tombaugh sends us the extract.)

We still are blessed with union in our church, and we have had the joy of seeing the Lord's work prospering of late. Since I last wrote to you (about two months ago) it has been my privilege to lead thirty seven persons down into the stream to obey their Master's call. I baptized fourteen at one time; the eldest was eighty three, and the youngest was twelve years of age,—quite a contrast. And the old brother remarked, that it would have looked nearer right according to nature, for him to have baptized me instead

of me baptizing him. He had been a presely terian from a child. Another of the number had been a preacher among the Disciples. On the same day my brother laborer David Link, (formerly an exhorter in the Link of the same where distributions and may prove unsuccessful at last. Hence we request a preselve of the same and may prove unsuccessful at last. Hence we request a nearly call for missing No's of last volume we will supply also, if demanded soon. We have been of late applied to frequently for No's missing from vol. 6, 7 and 8, which ought to have been done years ago, since now those volumee have been put out of the way, and the search of a single No. will require a great deal of time and labor, and may prove unsuccessful at last. Hence we Methodist church) was some thirty request an early call for missing No's. miles north of me and he baptized two Roman Catholics and a Lutheran preacher. My prayer is that God will continue the good work. I have been at seven Love-feast meetings in our state, and all were attended with good order, and at each meeting there were some added to the church."

CALL FROM MISSOURI.

--- Dear brethren, I would be glad if some of the ministering brethren would come out here. There are many persons here, that have never heard the Gospel preached in its purity, and would like to hear it. I am engaged every Lord s day, and have always quite a number of hearers, except at one place.-you will please to notice in the Visitor, That I live in PLATTSBURG, CLINTON co. Mo., so that if any of the Brethren wish to visit the West, and our state of Missouri, they will know where to find

SAMUEL BLOCHER, sen.

(We would here add, that if any of our brethren would like to seek a CHEAP home, and GOOD land in the West, and have no objections to settle in a slave-state, they might find perhaps in Missouri a home that would suit them. There is land to be had at TWENTY-FIVE Cents an acre, and even as low as a SHILLING (12½ Cents). Missouri is situated West of Illinois, and South of Iowa, and consequently not so cold, as more northerly states. We add an extract of a letter, published in an exchange-paper. Eds.)

"Missouri December 9, 1859.

"This is a fine country and no mistake.

Land is rich enough to grow hemp any place.

It would surprise some of you—to come here and see the corn and hogs that are raised in this new country. Farmers can make more here selling corn at 30 Cents per Brisbel, than they can with you at 75. This will be a good fruit

country after a while, &c."

----To our Agents and Subscribers.

We would be very much pleased, if our friends would inform us of any missing No's of the present volume. It is almost impossible, to avoid mistakes in all cases. Sometimes the lists sent us do not state distinctly enough the name or Postoffice, or county and state of the subscribers, and hence they may be misdirected, or one or the other name may have been overlooked by us, when transferring the lists to our Mail-Books. Please give us immediate notice any failure of the Gospel Visitor reaching a subscriber.

OBITUARIES.

Departed this life near Upton, Franklin Co. Pa. August 10, 1859, GEORGE M. HAWBEC-KER, son of Peter and sister Nancy Hawbecker, aged 17 years, and 10 months and 25 days. He was a good son, a loving brother and a promising youth, beloved by all. At his funeral br. D. Brandt and A Pheil preached from Matt. 24:44.

"Farewell, dear child, farewell! 'Tis hard with thee to part; But my Redeemer has his way To wenn from earth my heart. Farewell, dear child, farewell, Till God shall call me home To sing with the redcem'd of love Around his glorious throne.

Libertyville Jefferson co. Iowa Dec. 16, 1859 Dear brethren Editors

Another light extinguished. It becomes my painful duty to record the death of one of our brothers, one who was a father in Israel and a light to the world. Brother JOHN GARBER died on the 14th instant after a long illness of several weeks, in the 58th year of his age, having been a consistent member of the church for about 27 years & a laborer in the ministry about 22 years, beloved & respected as a neighbor, a citizen and a christian. Funeral text 2 Tim 4; 7 8, by br. Lutz and Waliek.

M. GLOTFELTY.

Died Macon co. Illinois September 13. JO-SEPH FRANTZ, son of David and Sarah Frantz, aged 4 years, 5 months and 23 days

Ye mourning saints, whose streaming tears

Flow o'er your children dead, Say not in transports of despair That all your hopes are fled. While cleaving to that darling dust In fond distress ye lie Rise and with joy and rev'rence view A heav nly parent nigh. Though your young branches torn away
Like wither'd trunks ye stand,

With fairer verdure shall ye bloom Touch'd by th' Almighty's hand.

Died in the same place November 1. sister ELIZA GRAYBILL, wife of brother Abraham Graybill. aged 37 years 9 months and 27 days. They were formerly from Shenandonh co. Virginia. The dear sister leaves a husband anh 4 children to mourn their loss, which we trust is her great gain. Funeral discourse from Rev 14: 13 by the brethren.

DAVID FRANTZ.

Died in Hampshire co. Virginia, time not stated brother JOHN RINKER, aged 76 years, 7

months and 22 days. For about 50 years he and his companion were consistent members, and now he has left an aged wife and 12 children to mourn a hope. Funeral service performed by br. Sam. Fike, who happened to be in that vicinity, from Rev: 14: 12, 13.

Farewell, farewell, my children dear! I am not dead, but sleeping here, Prepare for death, for die you must, And with your father sleep in dust.

Died in Limestone church, Washington co. Tennosee November 28. brother SAMUEL GAR-BER. n son of old Rowd Samuel Garber of Virginia, aged 72 years 4 mo. and 10 days. He was a faithful member and deacon of the church for many years. Funerul sermon by brother David B. Klepper from 2 Tim. 4: 18.

Died in Augusta co. Va. on the 20. of Oct 1859 sister SUSANNAH WHITMER, widow of br. Michael Whitmer decessed. Our sister was a member of the church for a number of years, and much beloved by all who knew her. Although her suffering was great, she bore it with christian patience, and was resigned to the will of the Lord, her age was 73 years, 18 days. Thus the church has lost a good member, the children a kind and affectionate mother; but their loss is her eternal gain. Funeral was preached by Daniel Thomas and Dan. Brower from 2 Cor. 5: 1, 2.

Departed this life October 19. ult. in Dayton Rockingham co. Va. br. SAMUEL KOONTZ in the 33, year of his age; br. Koontz was a dencon in the church and faithful member and good citizen, and his loss will be felt by this community as well as by the church and his family, but our loss we hope is his eternal gain. Funeral preached from Rev. 14: 13, by br. Solomon Gar-

ber and the writer and others.

Died in Missouri last spring sister BARBARA LEBO or LONGENECKER, which was probably her maidenname, aged about 80 years. She was baptized in an early day of her life in Virginia, moved in the fall of 1801 to East Tenneseo with her brother in law Daniel Zimmerman and others. She was one of the number which constituted the first church in Tennesee, and there married Daniel Lebo, then moved to Kentneky, and lastly to Missouri, where she died at her son's Samuel Lebo, with a full assurance of faith, and a lively hope of endless rest. Br. Sam. Blocher spoke at her funeral from Revel: 7: 14.

Departed this life in the Beaver creek church, Washington co, Maryland on the 18. August last br. JOHN EMMERT, aged 54 years 7 months and 3 days. Br. Emmert was an efficient deacon in the church and is much missed; but he is gone to his happy reward. Funeral services performed by the writer II. Koontz, and others. Rev:14:13.

Departed this life in the same church Dec: 9, ELENORAH WOOLF aged 39 years, 9 months and 6 days. Sister Woolfs name was proverbial for her acts of charity and benevolence. Funeral services by the writer H. Koontz and br. Andrew Cost from Numbers 23: 10.

Died in Blackhawk co. Iowa October 10, 1859 LOUISA MILLER, daughter of br. Henry and sister Nancy Miller, aged 6 years, 5 months and

11 days.

Died in Miami co. Ohio Dec: 14 — BES-HOAR. eldest daughter of brother Benjamin Beshost, aged 6 years, 1 month and 3 days. Funeral service by John Cable and David Eshelman from Mark: 1014.

Died near Columbiana, Obio Dec: 21 and was buried the 23. ISABELLA GROFF, eldest daughter of brother George and sister Susan Groff aged 13 years and 13 days, having been ill ouly 3 days. Disease Scarletfever. Funeral text John 16:22.

Died also in the neighborhood of Columbiana Dec: 24. FREDERIC SCHWARTZ an old and respected resident of this vicinity, aged 72 years,

7 months and 9 days.

Died also in Columbiana co. O. Dec. 29, and was buried Dec. 31, JOHN GROFF only son of the above named, and already bereaved parents br. George and sister Susanna Groff aged 3 y. 1 m., 27 days. Funeral text: Hebr: 11: 17—19.

Died in the same county Ohio Dcc: 30 and was buried on Newycarsday SUSANNA WILHELM, daughter of Jacob and Catharine Wilhelm, aged 21 years, 2 m: 19 days; Funeral text: Judges 11: 35; these last four funerals were attended by the

Senior Editor

Died in Swatara tsp. Lebanon co: Pa: Septbr: 20, brother DAVID KURTZ, aged 61 y: 8 m: & 15 days; leaving behind a sorrowing widow and children. Funcral text: Isai; 57: 2,br: John Zug and Benjamin Klein ministering.

Died in Jackson tsp, same co: & state Septbr; 24, brother WILLIAM SPAYD, aged 34 y: 5 m: & 7 d: leaves 6 mostly small children and an afficted widow; Funeral text 1 Chron: 30: 15; by

br: Zug, Reinhold &c;

Died in West Cocalico tsp, Lancaster co: Pa: October 8; br: PETER LEISE, about 50 years old, leaving a sorrowing widow & children.

Died in Putnam co: Indiana of erisypelas November 3, eister POLLY PEFLY, consort of br. David Pefly, aged 62 y: 5 m; 5 d; the funcral occasion improved from Job 14: 14, 15; by br R. H. Miller & Matt: Frantz.

Died in same co: of scarletfever two children of William & Cathurine SPALDING, October 13, the mother of those children was baptized at our Communion-meeting, and November 19, the funcral services of those children took place, after which the father was also baptized. Whata happy time will there be, when these parents can unite with their sweet children on the banks of eternal deliverance. Funcral text 1 Pct:1:24' by

Died in Montgomery co. Inda: of Typhusfever December 12, ABRAHAM SHENK, about 23 y:

of age; funeral improved by the same.

Died in Fayette township Juniata co: Pa, Aug: 1, 1859 ELIHU FRY, infant son of Benjamin and Elizabeth Fry aged 2 weeks, and 2 days. Funeral services performed by Ezra Smith on Phil: 1: 21.

Died in Fulton co: Illinois January 8, 1860 br: BENJAMIN ELLIOTT, formerly from Franklin co: Pa; aged 55 years 3 months, &23 days; funeral discourse from 2 Cor 4: 17 18 & 5:

 by br: John Fitz&Jacob Negly. Died near Uniontown, Fayette co. Pa, January 4, last, MARTHA JOHNSON infant daughter of Joseph and Mary Johnson, aged quarly 5

wonths.

the same.

So fades the lovely, blooming flow'r, Frail, smiling solace of an hour; So soon our transient comforts fly, And pleasure only blooms to die-

Died in Blair county Pa. of a lingering case brother MICHAEL STOVER, a subse of the Gospel Visitor, aged 72 years, 9 m and 27 days.

NEW PROSPECTUS

THE GOSPEL VISITOR

FOR THE YEAR 1860, VOL X.

The object of the work will be the same as it has heretofore been, namely, the advocacy of the doctrines and practices of a pure Christianity.

Each number of the English Gos pel Visitor will contain 32 pages double columns, and the German 16 pages, neatly printed on good paper, put up in printed covers, and mailed to subscribers regularly about the first of each month, at the following

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All persons to whom this PROSPECTUS is sent, are requested to act as Agents in procuring subscribers. But should any who receive this, not feel inclined, or not be able to act, they will please hand it to others who will make some effort to circulate the Visitor. Friends, please respond to this request at an early day.

HENRY KURTZ, JAMES QUINTER.

Columbiana, Columbiana Co. O. September 15th. 1859.

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GOSPEL VISITOR,

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NO. 3.

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Jac N Graybill f H B. D Demuth do. Jonas Price 5,50. Monroe Hodges 1. John Noff 10,75. Jos Goughnour 1,28. A H Rinehart f H B. C Wertz 1. Jno. Thomas. H R Holsinger. Ger Sheets. I Price & son. J S Burkhart. A I Casebeer 2. John Zug. Adam Beaver. Jac Mohler f H B. H B Brumbaugh do. W Hertxler 1,25. W Casselbury. (your former letter did not come to hand.)

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THE GOSPEL - VISITOR.

VOL. X. Parch 1860. No. 3.

Essays on the Civil Law. No. 2.

The matter or materials from which the Earth and the Solar system were created, was at first a mere mass of confusion. In the language of Moses, it was "without form and void." Thick darkness covered the deep.—Darkness is the absence of light. Where there is light, there is no darkness. where there is darkness, there is no light. Moses does not say that God said, let there be darkness, but he informs us that God said, "Let there be light, and there was light." God separated the light from the darkness. The light He called day, and the darkness He called night. And for the benefit of man, &c. God treasured up the light in the heavenly orbs. He made two ruling luminaries, and set them in the firmament of heaven. The Sun, the greater light to rule the day, and the Moon, the lesser light to rule the night. See Genesis 1 chapter. Light is pleasant. It is good. And must be attributed to God himself. The apostle John tells us, "That God is light, and in him is no darknessat all." 1 John 1:5. Light is light whether it be Sun or Moon. There are degrees in light, great, greater, greatest; less, lesser, least. Now the Sun and Moon, day and night, are figurative of the Law and the Gospel. For example: The Sun and Moon are both rulers-The Sun to govern the day, and the Moon to govern the night. The Gospel and the Law are also rulers,-

The Gospel to govern the spiritual, and the civil Law, the natural man. The one to govern the spiritual, and the other the secular interests and privileges of man.

Man is a compound being, consisting of soul and body; and each component part has its essential element assigned it by the Creator to move in, &c. Hence, the two governments, the Law and the Gospel. The subjects of the gospel are termed the children of the day, they walk by the light of the gospel. The unconverted, are termed the children of this world, they are of the night and of darkness, see 1 Thes. 5: 5. They walk only by the light of the moon, the Law. And as the light of the sun is in and of itself greater than the moon, so is the gospel greater than the Law. The Law only takes cognizance of man's actions, and protects the good, and punishes the evil. The gospel does not only take cognizance of man's actions, but also of his thoughts, and reproves them. See Matt. 5: 27, 28. Light makes manifest; the greater the light the greater the manifestation. Hence the light and strength of the law are not sufficient for man's justification in the sight of God, but indispensably necessary to prepare and convict the mind for the light and power of the gospel. See Rom. 3: 19, 20; 8: 1-5.

In the 12th chapter of the Revelation, we have a beautiful representation of the New Testament church ed with the sun, and the moon under atians, that if they de led of the her feet, and on her head a crown spirit that they were not under the of twelve stars. When we observe law, Gal. 5:18, has no allusion to the attire of the woman, we discover the believers subjection to the esthat she is invested with light, from tablished government under which the crown of her head to the soles of her feet—Clothed with the sun—A figurative representation sanctified state of the church by virtue of her union with Christ the Sun of righteousness. And the moon ander her feet, betokens the superiority of her light to the light of the law—and her crown of twelve stars, represents her honorable with, and defence of the doctrine of the twelve Apostles. Again, notice in particular the connection that exists in the dress of the woman. The san, moon, and stars all celestill bodies of light, to protect the head, the body, and the feet. feet must be protected as well as the body and head. The feet of the woman represent the temporal interests and privileges of the church. Hence the church's connection The moon being under the woman's feet, is no sign that the church is not under subjection to the civil law, but embiematical of her being above the law in point of light and justification. The law is no terror to the believer, but a minister of God to him for cood. See Rom. 13. Unders and that the believer is a loyal subject, not a transgressor of the law. There ore the law (as the Apostle writes to Timothy) is not made for, (that is against) a righteous man, but for (against) the lawless and disobedient, &c. 1 Tim. 1: 9. The Apostle when he declares to the believing Romans, that they them it is night without any moconwere not under the law, but under light.

under the emblem of a woman cloth-grace, Rom. 6: 15; and to the Galwe live, but the covenant of works as opposed to the covenant of grace, and condemnation of the law.

> Now if there were no darkness, there would be no night; and if there were no night, we would have or need no moon. It is precisely so in a spiritual sense. If there were no spiritual darkness in our world, there would be no spiritual night, all then would be light, like unto God the Father of light himself, and then, and not until then, can the law be dispensed with. Upon the whole, the condition of the human family in this world is such that the civil law cannot be dispensed with. We need the light of the sun and of the moon, and if we walk in the light all the days of our pilgrimage on earth, we shall then be admitted into the new Jerusalem, into that city where the light of the sun and of the moon shall not be needed, for there shall be no night there. Rev. 21: 22-26.

It is no proof that it is not the will of God that there should be a civil government, because of the corruption and tyranny of the higher powers. The changes or phases of the moon, is no proof that it is not the will of God that the moon should govern the night, but the cause must be attributed to the above obstructions. The heathers that have not the Bible, do not enjoy the benefit of a civil law: with

Apostle's description of the higher a thing?

Many regions that are now over- ture, namely, that it would be no spread with Mahomedan darkness, violation of the gospel to petition &c. were first favored with the government, and that it is the duty light of the gospel; but the gospel of brethren to exercise the elective sun has long since set, or gone down franchise. There was a time when upon those regions. Here we we had our scruples about these might say a great deal about the things (notwithstanding the church cause of the downfall of mighty em- never debarred brethren from those pires, &c. but I must forbear, lest I privileges.) But upon a prayerful take up too much room in the Vis- and candid examination of the gositor, and just remark, that a bloody pel, we became confirmed in our moon, generally follows a black mind, that the exercise of the two sun. See Acts 2: 20. Rev.6: 12. name 1 privileges, are no infringe-When a nation will not do right, ment of the gospel, but as subjects and the measure of their iniquity of the civil government we owe is full, God will withdraw his pro- these duties to the government for tection and they will be given over the well-being of ourselves and felto work out their own destruction, low man. But I lie open to con-And that nation which was renown- viction, and if brethren can show me ed for its civil and religious liberty, by the gospel, that it is not the is either governed by a bloody moon, brothren's privilege to take those or will pass away and be dispersed liberties, I will be grateful to them like a foam upon the waters. for their information. The elective We Americans still breathe the franchise is an ordinance of the govair of civil liberty, but how long ernment, and Peter says, "submit this may be our privilege, God only yourself to every ordinance of man" knows, for as a nation, we have -That is, every ordinance that does many crying sins against us, and not infringe on the gospel. And I what could we answer, if God cannot see wherein the gespel would should put that question to us. be violated, if a brother would go "Shall not I visit for these things? and peaceably vote for such men, Shall not my soul be avenged on whose principles would be a safe such a nation as this?" Jer. 5: 9. guarantee of the rights of God and The eclipses of, and the clouds that man. If the observance of this orget between us and the sun, are no dinance, the elective franchise, be a proof that it is not the will of God violation of the gospel, then verily that the sun should govern the day, every other ordinance of the civil -Neither are the false constructions government would be a violation of and abuses of the gospel, a witness the gospel. And Christ, Paul, and against the genuineness of the gos- Peter are not the authors of those pel.—But that the Moon, the civil testimonies recited in those escays. law, may be in accordance with the And who is prepared to assert such

powers, see Romans 13.—1 Peter It is to be learen that the cor-I must revert to what I have in ruption that sometimes exists in part considered in my former lee- the general government. Were

a throne of grace, and at the ballot head will suffice. In all things, we box, &c. things would be otherwise, or at least, they would have that assurance that they have done their duty.

I will try and answer some of the objections to my views on this subject. It is said by all who are opposed to the brethren's voting, that because we belong to Christ's kingdom, we should not vote nor take any part in putting men in authority, but let the world do all the voting, &c. Now this objection would be of some force, if Christ and the Apostles had not said, that we must be subject to, and support the civil government. For my part, I dont think we can be considered good subjects, and take no interest (when it is our privilege) in the government.

We all desire the blessings of a good government, why, then, not take an interest in placing such men in authority, who in our judgment would make good and wholesome laws for the government of the nation? We must not say, that if we pray, it will suffice. For brethren do know, that this is not the doctrine of the church, that by merely praying, we can accomplish our ends. But let us do our whole duty towards the government, and then we may expect a blessing: otherwise a curse. again; because brethren are divided in their politics, they should not vote, say some. Now if this be a good reason why brethren should would also be a good reason why subject. brethren should not vote

they to discharge their duty before spiritual officers. A hint on this should be consistent christians.

> That we have brethren who are very sincere, and with whom it is a matter of conscience not to vote, I believe from my whole heart. But I would say to such brethren, that they should exercise forbearance towards their brethren who believed it to be their duty to vote. The word of God, and not conscience is the rule of faith and practice. I shall now close this essay, by notiticing briefly, our Lord's decision to the question proposed to him by the disciples of the Pharisees with the Herodians, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's-He laid down two doctrines of the very first importance to the peace and happiness of mankind, and the stability of civil government. He made a clear distinction between the duties we owe to God, and the duty we owe to our earthly rulers. He showed that they did not in the smallest degree interfere, or clash with each other, and that we ought never to refuse what is justly due to Cæsar, under pretence of its being inconsistent with what we owe to our Maker. On the contrary, he lays down this as a fundamental rule of his religion, that we ought to pay obedience to lawful authority, and submit to that acknowledged and established government under which we live.

In my next and last ecsay on the civil law, I will call the attention of the reader to the lawful use of the not vote for temporal officers, it law, a very delicate but interesting

P. N.

For the Visitor. THE FALL OF MAN.

The primogenitor of the human race, though originally formed after the moral image of his Maker, did not long continue in the holy and dignified station in which he was placed. Though he was placed in a "garden of delights," surrounded with every thing that was delicious to the taste, and pleasant to the eye, yet he dared to violate a positive command of his Maker, and to stretch forth his impious hand to pluck and to taste of the forbidden tree-a picture and a prelude to the conduct of millions of his degraded offspring who despise the lawful enjoyments which lie within their reach, and obstinately rush on forbidden pleasures, which terminate in wretchedness and sorrow. But scarcely had he attained to the high position of "lord of creation," -but barely had he reached the summits of true greatness when the unfortunate event took place, in which he fell from his exalted state of happiness, losing his high sense of honor, and true dignity of soul.

The pathway of his life, which once meandered through flowery beds of ease, now became cursed with sorrow. Fear and shame once unknown and unfelt by him, junction of his Maker was violated, imagination of the thoughts

heard the voice of God walk in the cool of the day;" and no wonder he fled and secreted himself among the trees of the garden to escape the presence of the Lord. Unquestionably he felt extreme anguish of soul as he remembered that he had made himself liable to suffer the penalty attached to an infringement of God's moral constitution. felt that conscience had commenced her work of condemnation; that guilt had taken the place of innocence, anxiety the place of quiescence, and confusion the place of peace. He felt that tranquillity of mind proceeding from conscious rectitude had taken its flight, and his embarrassments increased as he contemplated the magnitude of his offence. Like a poor, guilty criminal, he stood trembling as God commenced to pass judgment upon him, setting forth the cause of his fall. and then the anathema; "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." And banishment from the lovely Eden, was the unavoidable result of his disobedience. Gen. 3: 17-24.

From the time this calamity befell man, his sinfulness increased. We have the testimony of God himself to assure us, that within sixteen hundred years from the were now legibly stamped upon his creation of the world, "the wickedcountenance. His passions were no ness of man had become great upon more serene, and uncontaminated the earth—that the earth was filled with evil. Conscious that the in- with violence"-yea, that "every the instruction given for the gui-man's heart was only evil continudance of his conduct disregarded, ally,' or as it is more literally renand the divine code of laws, that dered from the Hebrew, "the whole God had transmitted from the courts imagination, comprehending all the of Heaven trampled under foot, he purposes and desires of the mind, had reason to be afraid when "he was only evil from day to day." When God looked upon this state of ration of the prophet. Likewise the things "it so grieved him at his heart, that it repented him that he had made man," and consequently he resolved "to destroy him from the face of the earth." Gen. 6: 5-7. After God had sent a fearful judgment upon the children of disobedience by means of the flood, he "said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." Gen. 8:21.

The effects of man's fall were sensibly felt in subsequent ages of the world. The pions patriarchs and prophets of the Jewish dispensation were oft brought to the contemplation of the lamentable spectacle that the fall of man produced. The death-blow that was dealt to honor, truth and justice, the devout David of old seemed to lament seriously, when his heart overflowed with emotions of sadness and his tongue uttered the plaintive song; "They have all gone aside, they are altogether become filthy: there is none that doeth good, no, not one." And again the prophet Jeremiah became very deeply impressed, in his view on this subject, with the idea of the calamity that befell the human heart in the fall of man; and discoursing upon true and false confidence, he says, "The heart is deceitful above all things and desperately wicked, who can know it." The Redeemer of fallen man in exposing the hypocrisy of the pharisees, made use of a parable, and in answer to Peter's request the heart proceed evil thoughts, murders, adulteries, fornication, thefts, falsewitness, blasphemy; fornication,

words of the preacher, the son of David, bear testimony to the truth on this theme; "yea also the hearts of the sons of men is full of evil, and madness is in their hearts while they live, and after that they go to the dead."

Do we need a more comprehensive summary of the greatness and extent of the fall of man than this? If so, we ask the indulgence to recommend you to let your mind fill up the outline of this horrid picture with everything that is degrading to the human character, with everything that is profligate abominable in manners, with everything that is base, false, deceitful, horrible and destructive in war, and ruinous to the interests of human happiness.

Somerset, Pa.

For the Gospel Visitor. THE STAR OF BETHLEHEM.

When the Lord of life was born into this world, there appeared unto the wise men in the East a star, denoting the advent of the long looked for King. Why was it the wise men were so ready to seek him? Because they believed the Prophets. did not view the star with carelessness and unconcern, but at once left all to seek the new-born King. mark ye, they set out with a faith not altogether in accordance with They were not dilithe scriptures. gent enough in their researches after for an explanation, he says, "Out of the way that led to the birth-place of the Governor that was to rule Israel. And what were the consequences? We learn they lost their thus corroborating the above decla- way as well as the star; that they

were more willing to follow their own which may tend to be of great beneinclinations than the star of the fit in the final day of reckoning. Lord that was set before them. They It will learn us to search our hearts had a preconceived opinion in the and see if we harbor not some chermatter,-thought it a matter of cer- ished opinions contrary to the Gostainty that he who was to be King pel. of Kings would first make his appearance in the great city of Jerusalem. When they arrived within the tinctly, pointing out the way that walls of the great metropolis of the world at that time; how sadly were they disappointed, and were heard to exclaim, "where is he that is born King of the Jews? for we have seen his star in the East and have come to worship him." They were told "in Bethlehem of Judea."

Now that they had seen with their own eyes the error their own notions had led them into, they became willing to turn their steps toward the little despised town of Bethlehem. As they did so, the star again appeared unto them; then did they rejoice that they had found the right way again, which led them directly to where the young child, Jesus, was.

Had they not seen the folly of trusting in their own opinions ere they came to where the child lay, they might have doubted as to the being whom they sought, owing to the mean and humble circumstances that surrounded him. But their lofty imaginations had once led them astray, and no doubt warned them to crush their own notions and become willing to bow to him, find him where they may and in what circumstances. They had determined to worship him and give their earthly treasures to him.

We think if due contemplation is given to the course of these wise men, much, yea very much, might

The star of the Saviour of the world has not set; 'tis shining disleads to him and it becomes us all to follow it. If we have faith, and leave all to seek him, and be more wise than the wise men were, by having all carnal notions put away from our minds, and follow the star "as the scriptures saith, and seek for the truth as it is in Christ Jesus. and not have our wisdom mixed with self-conceit as the wise men had, then shall we find the true way."

And oh! what a solemn fact that thousands of the professed followers of the meek and lowly Redeemer, in these times, have no fear of such a faith as the wise men had. They set out with pretensions to follow the Star (Gospel) with opinions of their own; many saying, "just as a man believes, will do." We ask, did this kind of faith do in the case of the wise men? Verily, no. Alas! how many in seeking the Lord and his promises, go on toward the earthly Jerusalem; — the great pomp and splendor of this world is in their eye. -They are unwilling to turn their steps towards Bethlehem, in their eyes a despicable place to live in. They are often told to seek farther for the Lord of life & glory, but unlike the wise men, many are unwilling to forsake their long cherished opinions. They feed upon the vain delusion, that having gone thus far seeking the Lord, he will not cast them off.

But ohr man! ere it is too late, seek be learned by us erring mortals, and to be sure you have come to the the feet of Jesus. If we ever expect to reap the rich reward promised, we must follow onr captain that has gone before, must lay in the manger; i. e. take upon us humility, and selfdenial. When we are willing to be born again, we must not expect to be laid in the golden cradle of vanity and ease, nor be clad in silks, satins, purple & fine linen, but like our blessed Saviour, lay and live in the manger of humility, and go on following the Lord "through evil as well as good repert." One more thought and we close.

If we persist in following our own notions until death, our errors will be revealed unto us when it will be too late to seek the right way again as did the wise men. Alas! Alas! deluded souls, then, will you see the utter folly of having been wise in your own conceits or in listening to the doctrines of men against the better light of the Gospel star. You profess to know the Lord, and to keep his precepts, while at the same time you revel in vanity fair. You were not willing to lay with Christ in the manger here on earth, and assuredly he will be unwilling for you to reign with him in glory. Whilst they that follow in his footsteps here below-give up all earthly treasures or idols for his sake, will enter into the joys of the Lord, and reign with him through endless years of felicity.

J. S. F.

GOD CARETH FOR US.

Casting all your care upon him, for he careth for you. 1 Peter 5: 7.

What precious words of encouragement and comfort are these!

place where the child is & worship at | Where can we find words so well adapted to the desponding heart, but in the Bible? The oracles of heathen Mythology uttered no such words to calm the feverish anxiety of man's disturbed spirit. what Deity but he who is declared to be the "one God and Father of all, who is above all, and through all, and in you all," has the care for us that these words point out?

> Jesus said to Martha, "Thou art careful and troubled about many things." In these words he did not describe a solitary case, but he drew a picture of mankind in gener-And the words of the apostle that we have quoted above, imply that we have care, and that that care may perplex and distress us. Our experience proves the implication to be just. All men have desires, purposes and plans revolving in their minds, and according to the importance and estimation of them, and the difficulties occurring in them, they feel a degree of care concerning them. Now, the perplexity of this care is one of the miseries of human life. And if there is any means discovered and proposed to the children of men to relieve their minds of this perplexing care, it is certainly worthy of their consideration, and it should be sought for instantly and with eagerness. Christianity meets man upon every weak point, and offers him a remedy for all the diseases growing out of his fallen nature. And the work it performs in man, and influence it exerts over man, admirably adapted to allay that anxious care which often embitters life, and throws a gloomy spell over the years of not a few of our groaning race.

We as christian believers, believe in terested benevolence, the almighty our gracious God. And with this belief, how little reason have we for trouble or fear, or any thought or emotion of mind of a perplexing or distressing character: The casting of our care upon God signifies, that we should commit to his hands all our concerns and matters, as he knows how to dispose and control all to the best advantage. This does not imply that we shall stand aloof, and withhold our hand from the work to which duty calls us. But we are to perform our duty with fidelity, and then by prayer, submit the issue to God's disposal. being assured that it must be favorable. Notice, that we are directed to east all our care upon him. He is able to bear all, and we of ourselves are able to bear none. It matters not what our duties and concerns are, whether they be of the higher order-those which relate to God and our eternal interests, or those of a lower order, which are of a temporal character, our heavenly Father is interested in all, has a care over all, and will wisely, prudently, and successfully conduct all, if we properly east the care of them upon him.

The argument used to induce us to comply with the wise arrangement referred to, is no less wonderful than the arrangement itself. It is this: "he careth for you." What wonderful condescension! He careth for you. And who is he of whom humble christian, your God cares this is affirmed? It is the eternal for you. And let this precious

"Let not your hearts be troub- God, the supreme Majesty of heavled:" said Jesus to his disciples, "ye en. It is "The Lord of hosts" that believe in God, believe also in me." "mustereth the host of the battle." It is he "Who hath measured the waters the consummate wisdom, the disin- in the hollow of his hand, and meted out heaven with the span, and comprepower, and the faithful promises of hended the dust of the earth in a measure and weighed the mountains in scales, and the hills in a balance?... Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offer-All nations before him are as nothing; and they are counted to him less than nothing, and vanity." This is the Glorious Being, Christians, that cares for you! And can you fear, and doubt your safety? And can you want a stronger arm to lean upon, or a bosom warmed with purer or stronger affections than his, to fly to,

"While the nearer waters roll, While the tempest still is high?"

He careth for you. O what matchless love! For you, who have slighted his grace, abused his mercies, transgressed his holy law, and rebelled against his authority, he careth! He cares for all his creatures. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." "He giveth to the beast his food, and to the young ravens which cry." Insignificant as you are, a mere speck in the vast creation, nevertheless.

truth be a solace to your heart seemed now, after the refreshing when exposed to trouble, a prevent-showers, impatient for the seedative from despondency, and an in-time, to unfold their newly derived centive to encourage you to perse- powers. How often, perhaps, had vering efforts to meet whatever this husbandman, as he broke up the duties in life you may be called furrows, conversed with his serupon to meet, vants of the mighty wonders with

for his truth, and for the purity of haps, was the name of Elijah menhis church and for the welfare of his tioned, and the fiery sign on Carpeople? These are objects near and mel made the subject of discussion. dear to him, and if we have a ten- For they had probably been eveder care for them, and use our ut- witnesses of that miracle; and might most endeavors to guard and pro- belong to that seven thousand who mote them, we may know that "he had not bowed the knee to Baal. eareth for us," and that he will do Perhaps it was at the very time all that is implied in this precious truth.

J. Q.

THE CALLING OF ELISHA.

From the solitary desert of mount Sinai, we are now to follow the prophet back amongst the smiling low-lands of Jordan, and to walk upon the fruitful plains which surround the little town of Abel-meholah. We there meet with twelve husbandmen behind their ploughs; eleven of them are servants, but the twelfth is the son of a substantial landed proprietor. He is called Elisha, and his father Shaphat. He does not esteem it beneath his dignity to put his own hand to the work; he drives, in the sweat of his brow, his yoke of oxen before him, in the company of his servants. The plentiful rains which had lately descended, had made it delightful informed. But of this we may be the plough. The blessing of God long time found a more gratifying sensibly perfumed the air; and the acquaintance than this. I lisha was fields, which for three years and a the first child of God, whom, after a half had been a barren wilderness long period of solitude, he had the

And if God eareth for us, should which Jehovah had of late visited we not care for him—for his honor, their native land! How often, perwhen they were thus conversing of those wonderful days, that, behold! a man draws near to them, of venerable aspect, covered with a mantle, and having his loins girded as a traveller; and as he comes nearer, the oxen stand still, and the husbandmen look at each other as if they would say, "who can this stranger be, and what brings him here?" But who shall describe their joyful susprise, as they recognise in the solitary traveller, now approaching with quicker steps toward the son of Shaphat, the very man whose name and deeds had resounded through the whole country -Elijah the Tishbite!

The sacred historian says that he found Elisha; whether this implies that he knew him before, or whether he was thus enabled to find him, by special Divine direction given him for the purpose, we are not to be out in the fields, and to follow certain, that Elijah had not for a

person of the son of Shaphat, the filling his best hopes for Israel. first and the chief of the seven thou- Elijah found him behind the sand, and the first seal of the prom. plough. It is not without meaning ise granted him at Horeb on behalf that this is mentioned in the history. of his people. The simple and pious Here then we have a pleasing pic-Elisha was the man, in whose sphere ture of a man, who, notwithstandof action the still small voice of ing the gifts with which he was en-God's tender mercy and love would dowed, continued lowly in his own be heard by the children of Israel, eyes, and led a humble and unassuso as to turn them to the Lord their ming life. How many, gifted like God. He was the first messenger him, would have thought themselves of Jehovah who should sow the fruit too good for the plough, and born of righteonsness in peace upon the to a sphere of life above that of a land which his predecessor had bro-simple farmer; would have perken up by judgments; yea, who suaded themselves that they must should bind up the hearts which not withhold their talents from had been broken. Even his name mankind, that they must go forth expresses the character of his Divine into the field of public labor, to encommission. It signifies, "My God lighten and guide the world. But is salvation;" and the history of his such thoughts did not enter the ministry is given, as it were, in this mind of Elisha. His pretentions one word. His labors, compared went not beyond his plough and with those of his predecessor, ap-husbandry; he saw his vocation in pear upon the whole as peculiarly these quiet and rural occupations, evangelical. He goes about in and well satisfied with this, he meekness, and his peaceful course "minded not high things." How is marked with benefits and bless- much more amiable and beautiful ings; nor is it accompanied by the is such a disposition than the oppodreadful majesty of divine and burn- site one, which is now so frequently ing jealousy, but by the mild and met with among christians! "Laamiable light of Jehovah's conde-bor for the kingdom of God," is bescending love. He stretches out come the watchword of the day; his right hand, not to close heaven, we certainly rejoice at it, but with but to bring down its showers of very mingled feelings. There is blessings. His office is evidently too much vanity and self-complathat of a deliverer, sent to announce cent pushing forwards, which, alas! that "the Lord is gracious." An may be seen on this field of activity. entirely new period was therefore No sooner does any one imagine to commence with Elisha's mission; he has found himself possessed of a period of Divine loving-kindness, talents and gifts ever so small, than after the days of judicial punish- he hesitates not to regard himself ment; a period of the "still small as a pillar of the church of God. voice." Elijah seemed to be aware The condition and calling in which of this; and it may be easily im- he has been hitherto, is no longer agined with what delight he must the proper one for him. He immehave embraced Elisha as the man diately begins to think, if not to

happiness to meet; he found in the who was to be instrumental in ful-

talk, of a higher station, to which emboldened to regard their own lamp. It is thy general character talents! Why is it that God so and conduct which are to edify thy frequently calls home his most exbrother and glorify God. He in-cellent servants and evangelists, tends that all thy thoughts, words, in the bloom of life, from their useand works should silently testify ful labors, but - as one purpose that thou art born of God, and that at least-to secure them from the Then it is that thou throwest around with which these mortals are wont thee that gracious radiance which to be extolled, in what are called the Savior means when he bids thee the religious periodicals; and to let thy light shine before men, let the survivors know, that the then it is that thou preachest the pillars of the temple are not flesh; Gospel, as the power of God unto that wisdom does not die with salvation, more effectually than can any creature; and that none but be done by thy words. And re- Himself is the basis, the support, member that those spiritual lights and the builder up of his kingdom. have the purest radiance which are When Elijah had found Elisha, the least conscious of their own he takes his prophet's mantle off brightness: and that those divine his own shoulders, and throws it flowers diffuse the sweetest fra- over those of the son of Shaphat, grance which make the least dis- without speaking a word. What play.

That excessive pressing of religious men into public notice, which upon this occasion! for he well uncharacterizes the present day, is derstood this significant action, and only another sign of the spiritual could view it as nothing less than poverty of the times. There is a a consecration to the prophetic great dearth of truly great and no- office, and a call to be the assistant, ble spirits in our modern christen- follower, and representative of the dom. No eagle pinions at present Tishbite. It is to be lamented, that, soar in our firmament; hence the in the present day, the christian smaller birds, the minds of inferior ministry is too exclusively and east, having no living standards to systematically confined to persons discern their own littleness, are who have undergone a certain mode

he imagines himself born. We modicum of talents and endowought undoubtedly to let our light ments as an evidence of a divine shine before men, but then every vocation to great and exalted things. one should do so in the situation Happy would it be for Zion were in which Providence has placed that vain activity, which is not of him. Nor does God intend, by this God but of the world, confined to command to let our light shine be- the world itself, and not obtruded fore men, to refer simply to the within her sacred inclosures. Hapoffice of the ministry, or to any py would it be for her people, were official teaching in his church. It there not so mournfully prevalent is not merely thy lips, christian, among them an idolatry of worldly but thy life, which is to be the instrumentality and mere human the peace of God rules in thy heart. peril of that idolatrous admiration

must have been the feelings of the plain and unassuming husbandman

of education; which was never the respond with those of our brother or external apparatus of scientific institutions! Not that these are to be despised or neglected; far from it! but they furnish, after all, only the exterior of a christian minister's qualifications.

Krummacher.

For The Gospel Visitor. FORBEARANCE.

Dear Editors:

noticed the Jan. No. of the Vasitor, a few words relating to Farbearance. subject which has frequently presented itself to my mind and upon which I have often times reflected. And inasmuch as it is newly offered to our consideration, I take the privilege of writing these few lines not knowing whether they will meet your approbation or not. I have heard the expression of dissatisfaction with this beneficent, and as I claim, useful periodical, from several members of the church, merely because the sentiments issued in certain pieces did not altogether coincide with their own view. And it is to those that I kindly refer these the german Baptist, or any other christian denomination, yet I feel a

case with the church in its purest friend? And if such sentiments exist times. May God raise up and put in the hearts of our brethren, why forth amongst us more of those who not bring them to light? Is if wise are taught rather by the unction of and prudent to let them lie hidden the Spirit of God, than by the mere in the dark? Otherwise are we not creatures liable to erroneous views? If by reading the Visitor, we find things which we are not entirely willing to sanction, is it not our duty, first to truly and candidly examine said piece, & thereby ascertain whether they are really consistent with the Divine will of our Heavenly Father. And if found so, would it not be very imprudent to thus censure our brother or friend, who sociably and kindly gives us his communication? By making this our rule & practice, I think we will have but little trouble to establish that union and sweet communion which is necessary to make us happv. Let this be the motto of every one who feels an interest in the welfare of the christian cause. And I doubt not but that if we are truly willing to make this sacrifice of our hasty decisions, that we will find the Visitor just such a companion as is essential to make our fireside cheerful and pleasant. But in order that we may be truly Christ-like, is it not our duty to exercise forbearance? And is not forbearance one of the qualities necessary, to constitute a true christian?

The Visitor gives us a knowledge lines. Although I do not belong to of the brethren from the far west to the shining east-from the frozen north to the sunny south. Hence, deep interest in the christian com- the pleasure of hearing from each munity, and hope ere long to be pla- other and of having the still quiet ced in that happy capacity. But communication of brotherly love why condemn a work so important, whispered in our ears whilst sitting and at once so satisfactory, only be- around the family circle, should at cause our ideas do not exactly cor- once prompt us not to deprive our301 /F 17 / 11 / 11 / 11 / 11 / 11

selves of this privilege. With these few remarks, I hope to remain in the capacity of

Your Friend S. G. H.

Hyattsville, O.

For the Visitor. LOVE FOR OUR NEIGHEOR.

No one can be a good citizen unless he is a good neighbor. And in trying to be a good neighbor, we must endeavor to reduce to practice the golden rule of our Savior: Do UNTO OTHERS AS WE WOULD HAVE OTHERS DO UNTO US. A good neighbor is not a selfish man. He does not look to his own interest only. but he cares for the welfare and the interest of those around him. He tries to contribute to the Irappiness of his neighbors. And while trying to make those around him happy, he is sure to become a happy man himself.

Some people are always complaining of their neighbors. They wish they could sell out, and move to some better neighborhood. And it frequently happens that those who make the most complaints about their neighbors have already changed their locations some half a dozen times. Such people will probably industry. Again, the poor neighfamily is perfect. All are more or reason why he has not got along in less faulty.

bors we must throw the mantle of possession of a faulty judgment. charity over the faults of those And in view of this fact, when his with whom we wish to live on terms well-to-do neighbor proffers him of brotherly love. We must not counsel in a spirit of kindness, it permit our thoughts to dwell on should be listened to with respect their faults, but constantly think and attention. and speak of their virtues and good. He who professes to be actuated qualities.

Our immediate neighborhood is a little world of itself. And a community of feeling should exist, embracing old and young, rich and poor. The rich man should, at all times, be ready to lend a helping hand to his poorer neighbor. If the poor, of industrious habits, wishes to secure for himself a home; by the purchase of a small farm, the rich man who wishes to be a good neighbor, should assist him by granting him a loan. No matter if he thinks he sees some better speculation in the purchase of western lands or something else of the sort. To the words, "AM I MY BROTHER'S KEEPER," he should answer emphatically, I will try to be.

The poor and the youthful stand also in need of good counsel. This should be kindly extended to the n. Indeed, good counsel, an opportunity to find remunerative employment, or a timely loan are all the alms that the poor most generally need.

But the poor neighbor has duties to perform as well as the rich. It is his duty to be industrious, economical, and saving; to govern wisely his children, and to bring them up under the guidance of religious principles, and with habits of never find good neighbors, indeed no bor should bear in mind that the the world so well as some of his But in trying to be good neigh-neighbors may arise, in part, to the

by a Christian spirit, and who kneels

down and prays to our Father, who Of rosy cheek and bright blue eye, art in heaven to "forgive us our trespasses, as we forgive those who trespass against us," should reduce Too beautiful for earth; to practice the spirit of this beauti- For scarcely had he cheered our ful prayer, by indulging in no feeling of hatred toward any man. One of the darkest crimes that man can Or we had loved our darling son, be guilty of, is murder; and the As God's best gift to man; spirit of murder is already in our breast when we foster a teeling of That only parents can, hatred toward our brother man. Wherever true Christianity exists. its fruits will be seen: On EARTH Upon his many winning ways, PEACE AND GOOD WILL to man. Franklin Almanac.

> Communicated. LINES.

Oh, happy is the man who lears Instructions warning voice; And who makes virtue's joyous path His early, only choice.

For she has treasures greater far Than east or west unfold, And her reward is more secure Than all the gain of gold.

In her right hand she holds to view A length of happy years; And in her left the prize of fame And honor bright appears.

She guides our youth with innocence In pleasure's path to tread; A crown of glory she bestows Upon the hoary head.

According as her labors rise, So her rewards increase; Her ways are ways of pleasantness, And all her paths are peace.

For the Visitor. NOT LOST BUT GONE BEFORE.

I knew a boy—a gentle boy, A child of graces rare;

Half hid by clustering hair..

Oh! he was fair and beautiful, hearts, With his voice of joyous mirth.

And smiled with that affection,

Upon the bright and fragrant flowers, That blossomed by our side; Our earnest love and pride;

When the Angels looked from heaven Abroad upon the Earth, To gather up the wheat sheaves, For our Father's Garner worth.

They saw our little blossom, As they slowly fluttered by; But as they gazed, they loved him, So they gently lingered nigh.

They unfurled their wings above him. In the gloaming of the even, And took our flower from the Earth, To be a star in Heaven.

But we could not mourn that Heaven. Had yet another gem; For though he can not come to us, Yet we can go to him;

And we know that God had loaned him, Only for a little time. To wean our minds from earthly things, To that happy, holier clime,

Where the Angels bow in worship, By the never changing stream, That flows with living waters, For those Christ doth redeem.

So we knelt down by our darling, Thinking only of his joy, Glad to give to Heaven a jewel, So bright as our fair boy.

By A SISTER.

THE PURIFYING POWER OF HOPE.

In the New Testament there are two senses of the word hope. first of these signifies, by the Cbristian hope, that whole frame, or conviction of the soul which constitutes a Christian believer. In this sense we are told of the "hope of our calling," "the he so of the gospel," the "hope of salvation," the "better hope" in Christ, "which hope is an anchor of the soul both sure and steadfast." When St. John speaks of that "hope" which "whosoever hath" it "in him purifieth himself," he may indeed use the term in a sense slightly restricted, and mean especially the hope of a Future Life. But, in either case, it is very striking that, in so many passages, the name of one particular feeling should be extended and made to cover the substance of Christian faith. It puts that animating and cheerful aspect which the word naturally suggests upon the work of the affection, and every genuine sym-Christian life. It implies, without men always see light before them; it loves. Trusting in the Lord is present, live on promises verified called "the hope" of his people. is essentially forward-looking. has the face and voice of a Prophet. Its energy is expansive; its comforts are cumulative, its practical it. movement is progressive. Its hereafter is always better than its past, -both for this world and for the there will be no contradiction. views of society, puts hopeful esti- as he writes to his fellow-believers, mates upon men, looks for hopeful in the impending hours of their issues out of all immediate calami-persecution and sorrow, toward that ties and perils. It never judges the calmer and blessed futurity, where Gospel to be dying, nor truth to be every strife should be forgotten in

backward. It has no suspicion that ages are to superannuate the Bible, nor that new truths, if they are truths, are to be fatal to old ones; while, if they are only truths in appearance, they will pass away with the long procession of pretenders conquered and gone. And all this, precisely because it believes in "Jesus Christ, who is the same yesterday, to-day and forever." In this sense, the term is used interchangably with other great names that express the main matters of Christianity: as faith, for a large element in hope is faith, -confidence in that unseen good and future world which both alike grasp with their steady hands: for "what a man seeth why doth he yet hope for?" and "faith is the substance of things not seen." Both place the treasure and the heart in heaven. It is intermixed with charity; for charity too is prophetic, and "hopeth all things." Indeed every true pathy, has hope in it, for it always expressly saying so, that Christian counts upon the constancy of what have more in the future than the hoping in him, and the Savior is and sure. The spirit of this religion With this meaning it is plain why It the hope of Christians should purify their lives. The whole purifying power of the faith of Christ is in

If we take the more special sense, which the Apostle possibly intended, world to come. It takes hopeful own thoughts seem to be turned, beaten, nor the Church to be going the liberty and peace and purity him is no sin. Every man, then, that hath this hope in him, of not only seeing his Savior as he is, but of being found like him when he appears in that "glory to be revealed," which eye hath not seen, nor ear heard, nor the heart conceived,-or, as the Psalmist expresses it with such solemn beauty, of being satisfied, when we shall awake, with his likeness-he, from that high motive alone, that love and aspiration and worship, that holy longing and elevating sympathy and glorious prospect of resemblance more and more forever,—he that hath this hope in him will purify himself even as he, the Purest is pure.

We are brought closer to the religious business of believing men in the world. Whatever their constructions of doctrinal systems, men who are in earnest at all about their better life, agree in the importance of personal purity,-purity of life. Why can they not as well agree as to the great personal and regenerative power which the Gospel everywhere puts forward to create that purity, and to kindle and renew that life-attachment, hope, faith toward Jesus Christ, our living Lord? In every form of perup this motive to the weary, and it, and give thanks. And he that G. V. Vol. X.

of the Family and Fold of the Mas-|sinning, and hungry heart of man. ter,-dwelling "with him where he In every note that Christian testiis." Beloved, already are we the mony can command, the Christian sons of God, and what we shall be world has breathed its thankful doth not yet appear; but we know answer to that call. It rejoices to that when he, our righteousness, confess that no motive is so deep, at the second coming, shall appear, so grand, so comprehensive, nor so we shall be like him, for we shall mighty. It is deep, because nothsee him as he is. He was manily ing in the heart of man can go befested to take away our sins, and in low his gratitude to a Deliverer who, in perfect goodness, from unmingled love, through the keenest agony, saves him from the worst and most lasting evil. Its grandeur is in the wide and firm control with which it moves and lifts and rejoices the souls of Christian generations. It is comprehensive, because within its rich and manifold influences upon us are gathered the finest spiritual forces that stir and swav the heart,—thankfulness, loyalty, trust, sympathy, religious reverence, and holy enthusiasm. And it is mighty, because it traces courage to action, and fortitude to suffering, and makes all pains easy and all crosses light, while nothing in earth or time can separate it from the love of God, which is in Christ Jesus the Lord. This is what the experience of faith affirms. This is what the history of centuries reports. This is what has created This is what has Christendom. built and is enlarging the churchbuilding it on the Rock, and enlarging it over the continents and islands of the sea. We may have our explanation of it or not. God has so fitted the soul and the Gospel, sin and redemption, man and Christ -each for each. It is not for curisuasive declaration that language osity to question and criticise; it is can take, the New Testament holds for veneration and faith to confess hath this hope in him purifieth him-|-moves the mountains of our transself. He puts off the pollutions that gression, moves the steps of the have stained him, for that pure fel- obedient army of his followers on lowship's sake. He fights temptation for that Leader's sake who beat down Satan under his feet for him. He works righteousness for the sake of his righteous Redeemer. He lives for man for love of whom Christ died. He prays and watches and strives ever more and more to cleanse his spirit of every trace of unbelief and sin, that when his Master shall appear, in the spotlessness of his spiritual glory, he also may appear with him, awaking in his likeness, and living in immortal fellowship with him "where he is."

Nothing is more fundamental, nothing is more practical,—the moment we go below the mere forms and externals of goodness,-than this inspiring truth,—that man is to conquer wrong and be pure, out of grateful love to his Lord. Clear of all formality, separate from all dogmatism, the heart of every living creed, the power of every effectual ministry of the Word, it is the one distinguishing and inestimable evangelical reality.

It is true, men are not very likely to stop and deliberately select between their motives. Actions are often chosen directly; motives exert their control less consciously. Yet, these, as all allow, are the supreme thing in what we do, and in all the character and virtue of our lives. The way to reach them is to open the heart to all high faith, and to encourage the reverent thoughts in all holy paths, so that

the errands of love to God and man, -may come, and enter in, having the Father with him, and dwell within us, and make us bear fruit in honor unto eternal life.

Independent.

Queries.

1. Concerning Deuteronomy 18: 18. Editors of the Gospel Visitor: Will you please give us your opinion of Deut. 18: 18. Was the whole Gospel plan of salvation implied in the words therein contained, namely, these: "And I will put my words in his mouth; and he shall speak unto them all that I shall command him." SINCERITY.

Answer.—The whole verse referred to, and that from which the words quoted are taken, reads as follows: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." No doubt the whole plan of salvation, and all christian duties were implied in these words. Jesus declared, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak," or "what I should say and what I should do." From the instructions of Jesus, all that was necessary for the salvation of the soul could be learned. But for he who is the one true motive to the more complete developement the Christian,-he who moves, and and application of christian truth, by whom the world has been moved, and for the more systematic organas they acted under him, their teachwords which were to be put into the mouth of the promised Prophet, the Savior.

2. THE ROCK IN KADESH NUM. 20:11.

We would like to know whether Moses did speak to the rock in Kalesh, or whether some other process than the command of God, caused the water to flow. And how should he have sanctified the Lord in the eyes of the people? If you will answer these questions, you will oblige an inquirer after truth.

SINCERITY.

Answer.—It appears from the account we have in Num. 20, that Moses did not speak to the rock, as he was commanded to do, but smote it twice. Nevertheless, "the water came out abundantly." From this it appears that the accomplishment of God's purposes does not always depend upon man's obedience to the Divine commands. But as "every transgression and disobedience received a just recompense of reward," Moses suffered for his disobedience. And as it relates to the question, "how should he have sanctified the Lord in the eyes of the people," we would say, he should have sanctified him by complying strictly with his command, and he should have spoke to the rock and not have smitten it. By strictly adhering to the Divine direction, he would have virtually said to the people standing of God greater than John the Baparound, God in all things must be tist? Luke 7:28.

ization of the christian church, the obeyed, for he is holy. But by venadditional teachings of the apostles turing to depart from the divine were required. But as Christ may direction, he failed to give God that be said to have done and taught supreme authority to which his howhat the apostles did and taught, liness entitles him, and thus ho failed to sanctify him before the ings too may be comprised in the eyes of the people. The more strictly we obey all God's commands, when we are prompted to do so from a proper regard to his holiness and authority, the more we sanctify him before the eyes of the world. and likewise the more sanctified shall we ourselves become by so doing.

Dear Brethren: I wish to propound the three following questions which you will have the goodness to answer in your paper if it be consistent with your views of propriety to do so. If these are answered, I may propose others. more at present. I remain your affectionate brother

CONCERNING JOHN THE BAP-TIST. Luke 7: 26.

Why was John the Baptist more than a prophet?

Answer.—John was himself the subject of prophecy. Behold, I will send my messenger, and he shall prepare the way, before me. Malachi 3: 1. His remarkable conception and birth likewise give him a superiority over the prophets of the previous ages. Luke 1. But as he baptized the Savior, and introduced him to the people, and prepared a people for the Lord, and introduced the Gospel dispensation, he might with the greatest propriety be said to be more than a prophet.

4. Concerning the same char-ACTER.

Why is the least in the kingdom

highly favored—was more than a the rent is made worse. Neither do prophet, but the period in which he men put new wine into old bottles: lived was comparatively dark, and else the bottles break, and the wine the means for a high spiritual cul-runneth out, and the bottles perish; ture far less than the auspicious pe- but they put new wine into new riod which followed the day of Pen- bottles and both are preserved." tecost, in which all the spiritual gifts were enjoyed by the subjects of the Messiah's kingdom. Conse- they are not both designed to convey privileges enjoyed, if that member of John's disciples, of a wrong idea within its reach, was greater, or acter of the work which Christ made greater progress in the di-came to perform), the Savior gives vine life than John the Baptist has them to understand that the dispenmade. See this subject explained sation which he was introducing at greater length, in Vol. IX. July was not a mere addition to that No. P. 220.

5. Concerning the meaning of THE PHRASE "THE KINGDOM OF GOD" IN LUKE 7: 28.

What are we to understand by "the kingdom of God," in Luke 7: 28?

Answer.—We understand by the phrase "the kingdom of God," that glorious state or kingdom, with all its facilities for knowledge, for happiness, and for holiness, which Christ came into the world to establish.

6-7. ON MATT. 9: 16, 17, AND JOHN 15: 5.

Dear Editors: I wish to have an also on John 15: 5, on these words, served. Such an attempted blend-"I am the vine, we are the branch-ing of law and gospel, of shadow es". You will, therefore, please and substance, of type and antitype, explain these scriptures.

> L. H.

ment, for that which is put in to fill ableness thereof."

Answer.-John the Baptist was it up taketh from the garment, and

By the two similies, (for although quently, the least member of the exactly the same idea, they are ingospel church, when that church tended to co-operate with each othwas fully organized, and all its er in disabusing the minds of some all the opportunities they held relative to the real charwhich was closing. The whole Jewish dispensation was passing The dispensation of the gospel was at hand. And the latter was not to be thrust into the midst of the former as a new patch is put upon an old garment, to make it last longer, or wear better. old dispensation was not the more important of the two, and the new ought not to be used to continue and help the old. The garment of lawrighteousness was old. The garment of Christ's righteousness was new. The first was waxing feeble, and ready to perish altogether. The latter was not to be pierced into explanation on Matt. 9: 16, 17, and it, in order that it might be prewas not to be thought of. The issue of it could be nothing else than Answer.-Matt. 9: 16, 17, reads most unsatisfactory. The old could as follows: "No man putteth a not contain or hold the new, by piece of new cloth into an old gar- reason of the weakness and unprofitleave his disciples to sorrow for his harmony between their feelings and absence and the troubles they should their practices; that as the leaven have to encounter, when they of his doctrine operated upon them, would fast and that often, yet their they would manifest it in their fasting would not be merely in imitation of what John's disciples and "In this Jesus discovers the tenthe Pharisees did, but it would be derness he had for his disciples, in from the fitness of things, their not imposing upon them more than sorrowful state prompting it. "It they were able to bear. He foresaw might indeed in a certain sense be a great deal of affliction before them, said that the whole time of the after he should have left them, and church during her Lord's absence, he was not willing to distress them the whole interval between the as-unnecessarily and before the time." cension and the Second Coming, We understand the other passage is a time of solemn earnestness, of of Scripture referred to, namely, sorrow, and of fasting. Yet there John 15: 5, which reads, "I am the is a qualification of this, since for the vine and ye are the branches," to Church, as well as for its individual to show the peculiar and close conmembers, times of the Lord's pres- nection between Christ and his disence alternate with times of His ciples; that is, his individual disabsence, the one profoundly prepaciples. As Paul expresses in Col. ring the way for the other. There 2: 7, we are to be "rooted and built freedom and truth must be uninter-up in him." As branches grow by fered with in all their conduct. If being connected with the stock, so a soul has found its Savior, let no we must be ingrafted into Christ, one disturb it when rejoicing as the and draw the nourishment of divine disciples in the beginning: the hard life from him, that we may grow wards, let them be prophesied that consness. they may be provided for, but nothing more. The final end and consummation, which already appears to our first apprehension, and with truth, to be so near, is the marriage It has been truthfully said by a all past days are lost."

receive and practice. He would not the definition of helplessness, must needs be a proper preparation the understanding and the heart." on the part of his disciples for the And so in truth it is.

For though the time was approaching when the Savior must that there should be a complete

ways of the cross will come after- and bring forth fruit unto right-

For the Visitor. PRAYER.

of the Bridegroom with His own, a favorite authoress, one in whom the time of joy and delight, in which christian religion was beautifully exemplified, and the spirit of devo-The 17th verse, gives a new turn tion was cultivated to a much highor an additional idea, to the views er degree perhaps, than in any othof his disciples, in their relation to er of her age and sex, that, "Prayer his doctrines, which they were to was not eloquence but carnestness, have us to understand that there but the feeling of it; an act both of

If we were advantaged in no way cated. He knows there can be no whatever should we endeavor to free ourselves from the obligations: date as positive, for the all sufficient reason, that God has commanded it. And He has a right, a perfect right to demand this of all his rational creatures; for we are wholly His: we do not possess anything in all the world, that we may claim the liberty of calling ours as much as God can claim us his. His by creation, -His by right of maintenance, by the loving kindness and tender mercy He has extended unto us from the dawn of existence until the noon. nay, the evening of life. And more than all, His by the ransom paid for us on Calvary,—by the agony and groans of our Redeemer, by the drops of blood and agonizing prayers poured forth in dark Gethsemane; His by all these, and yet shall speaks shall we not hear? Oh! is it not a reasonable service He requires of us, and should we not feel has declared to be acceptable unto God is infinite in love and wisdom, because it is reasonable and in jus- we can not pray with a too deep

by Prayer, if we derived no benefit other means suited to the soul in all from the exercise, and received no its conditions so well as this, and special blessings for our petitioning; on this account He has commanded vet would it be our indispensable us to pray. But in order that our duty; and never on any pretext Prayers may be acceptable to God. we must offer them in the name of Christ: for He has declared Himbut should ever regard the man-self to be the truth and the way, and has graciously promised, that if we ask the Father any thing in His name, we shall receive. If we sin, yet need we not despair, seeing that we have not a high Priest, that can not be touched with a feeling of our infirmities, but was in all points tempted and tried like as we are, and He is the propitiation for our sins and our Advocate with the Father. With His name then should all our petitions be endorsed, that they may be granted us.

Again, it is very necessary that we should be humble, earnest and sincere in our devotions. The proud pharisee of old, conning over lengthy orisons, though he made broad his phylacteries, and studied manner and eloquence, as much as the words He not command us? when He he repeated, and far more than the spirit of those words, yet were not his prayers accepted, for his heart was not engaged in the service, nor to render homage in the way He were his motives pure; but God who is a discerner of the thoughts and Him, "in spirit and in truth." But intents of the heart, justified the poor publican in his humiliation, as well as power and justice; and rather than the vaunting gorgeousrequires this service of us not only ly arrayed pharisee. And though tice due to Himself, but because He sense of our sinfulness in the eyes of loyes us, He wishes us to be happy, Holiness, yet we may confine our to enjoy the blessings that come thoughts too much to our transdown from the Father of Light; gression, and engross our mind too. and He knows there can be no other wholly by the recollection of our possible way better for us to obtain rebellions; and while we should these favors than by the plan indi-never knowingly sin, thinking that as God is merciful we will be for- Him and desires His assistance, and given, yet having wandered or when He even tells her it is not meet yielded to temptation, though filled to cast the children's bread unto the hopeful, trusting to God's promise ble; and she received, not the crumbs' and affection, and thereby endeavor rapture as she again beheld her walk in the way that leadeth unto of a new born and blissful liberty; life eternal.

But again, perseverance is essential, if we hope to be benefitted by the exercise. We are commanded to pray always and not to faint, to ten delays granting our petitions, with the cries of His children pein order to prove our sincerity and titioning Him for mercies. love, and to try our faith. Of this loves to hear them plead His promigiven us in the case of the poor choicest blessings if they will but Syro Phoenician woman pleading ask aright. with our Savior in behalf of her And again, it is necessary to ask ached with its weight of anguish, by being used will allow the waters as the remembrance of her loved of grace to flow freely and in a child thus fearfully afflicted, came to continuous stream to us, but by her mind; but with this reflection being left unturned, however full came the thought also, that there the pipe may be of blessings, they could be aid given by no other; and are effectually barred from us, and again coming near she worships try as we may, the good can not be

with the deepest contrition, we dogs, still she meekly craves only the should not despond, but still be crumbs that fall from the master's taand appropriating it to ourselves, which she was willing to accept; that "whosoever confesseth and for- but a full supply of Christ's choicest saketh his sin shall find mercy." blessings: health of soul to the Here Satan frequently gains the afflicted and the loved. Oh! who advantage of young christians par- can fathom the depth of gratitude ticularly, telling them that if they that must have swelled up in the were truly the children of God, they heart of that fond mother! and how would not so oft wander in heart her soul must have throbbed with to discourage them from perseve-daughter free from the thrall of ring in prayer and from striving to Satan, and rejoicing in the sight and how richly was she repaid for her persevering supplications. And thus it may always be with us; Christ never wishes to dismiss uswith half blessings. He delights to give us of the good things of his be patient unto the end, watching store, for giving doth not impoverthereunto with prayer. Christ of ish Him, and He is never weary we have a most affecting instance ses and will bestow upon them His

daughter, who was possessed and in faith believing, for without faith tormented by a demon. With all a it is impossible to please God. mother's love, she plead in earnest Prayer has been compared to a golhumility that her daughter might den pipe; through which God grabe healed: and when He still passed ciously conveys spiritual blessings on seemingly regardless of her to the soul, and faith may be likenpetitions, how her heart must have ed to the spigot in the pipe, which

obtained except by the use of the in Light, wonder and sing anthems means indicated.

We have many instances given us in the Sacred Scriptures of petitions asked in faith, being granted almost immediately, such as the daughter of Jairus being raised, blind Bartimeus restored to sight, the lame walking; and infirmities of whatever kind, fled at his touch or word, and the poor sufferers were made to rejoice in new strength and joy, and the people astonished and praising said, "He hath done all things well." This alone should teach us that faith is essential in Prayer; but when we have written for our admonition. innumerable commands to come. in faith, we should feel it to be our indispensable duty to be not faithless but believing. The Savior sometimes addresses His disciples as "ye of little faith," thereby making a distinction between them, and those ed enjoyment! and yet we may who did not profess to believe on His name and in His promises, and at the same time reminding them breast, if we will only exercise faith that their confidence was not as full as we should, and as we have every and perfect as it should be. For He inducement to do: then in our petitells them if they had faith as a grain of mustard seed, they might bid the trees and mountains be re- you." Then let us all strive pamoved, and they would obey them. them, on the reliance faith will give them on His ability and willingness to aid at all times in life, that they might cast all their care upon Him, feeling that He was not only willing but desirous of bearing it.

Oh! methinks the scene is blissfull, Jesus, the heir of all heaven. clothed in mortality and in meekness, conversing with the sons of "Prayer is the burden of a sigh, men; 'tis a chosen band; the angels!

of praise as they behold. Listen. how He adapts his language to their conception, and how by natural objects, He endeavors to impress upon their memory, His lessons of sublime faith and Holy trust.

"Consider the ravens, said he, for they neither sow nor reap, which neither gather into barns, and God feedeth them, how much more are ye better than the fowls? And again, He points out to them, the fragile flower, bidding them consider the lilies how they grow, which though they neither toil nor spin, yet Solomon in all his glory was not arrayed as one of them. And then He bids them reflect that if God so clothe the grass of the field, how much more He will care for, and clothe them, though they be of little faith.

Oh! those were moments of blessrealize as blissful pleasure as they: or even as he, who leaned on Jesus' tions might we rejoice to hear. "according to your faith be it unto tiently and more earnestly for this He also discourses beautifully with favor, this key that unlocks the store-house of Heaven, and places the gifts of the Redeemer within our reach, that we may feast freely, as He would have us, upon the peace and joy, that He always loves to bestow upon those who worship Him in spirit and in truth, for the heart oft prays when the body can not bend in supplication.

The falling of a tear;

The upward glancing of an eye, When none but God is near.

O thou by whom we come to God; The Life, the Truth, the Way; The path of prayer thyself hast trod Lord, teach us how to pray."

WRITTEN BY A SISTER.

CARROLL CO. ILLS.

The Family Circle. CHILDREN.

· "Children," says a modern writer, "are the visible elements of the invisible hereafter, for the world will soon be a conclusion of which they are the premises."

In this view, what an importance attaches itself to everything that has an influence in forming these elements and these premises! who trains a child for good or for evil knows not, cannot know, all child that the child may never see that he does, for he gives character and direction to forces, whose power no human arithmetic can esti- passion or self-will;—above all, he mate. Yet in the majority of cases, must be gentle that the child may parents seem to have no realizing never for one moment forget or sense of the fact that they are al-doubt that the parent loves him. most to the last degree responsible The great power of the parent over for the men and women whom they the child, the power that is to influsend out from their homes. Parents ence and restrain him in that future of the daily and hourly education childhood, is the power of love.

of the circle it creates shall one day touch the outmost bounds of the great sea.

It is with these views of the importance of home education that we propose a few familiar talks with parents-simply seeking to offer to them a few hints and suggestions.

The first topic which suggests itself in this connection has reference to the discipline of the child. We shall doubtless all agree that uniform obedience to the will of the parent is an essential in a well-regulated household. But how is this end to be secured? This is a question requiring the most thoughtful consideration. To us it seems that three elements are indispensable to good government. These are gentleness, firmness, and uniformityand they must always be combined.

A parent must be gentle with his in him a loss of self-control, or the evidence that he is influenced by do not think enough of the bearing which lies without the limits of which they are giving their chil- But it is impossible to impress one dren. They forget that the little with the thought that you love him, act of justice or of injustice of to- when you are addressing him angriday, the kind word given or with- ly and treating him harshly. We held, the wrong act allowed to pass anticipate your objection-"I have unrebuked, and the right one un- tried gentle tones and they are not appreciated, are all having an in- obeyed, and if I begin with these I fluence on the whole character and am generally obliged to end with a course of the child. You cannot far different tone and manner." throw into the ocean a pebble, how- And why? Cannot your child be over small, but that some segment taught to obey a command given in

a moment—are you not responsible the angry tone and threat. Show ing for a loud imperative voice? dangerous as the other, by giving of the second element which we however quietly made, and you have named—as essential to good ness. Your gentle tones have lack-severity in order to be obeyed. ed this element, therefore they have we can hardly consider this head not been obeyed. We can best ex- without touching upon the third plain our meaning by introducing essential, viz. uniformity. Firmyou to a little nursery scene, the ness must be uniformly expressed, counterpart of which is enacted ev- else the child will take advantage ery day. A little boy is playing of the gentleness which lacks this upon the floor, while his mother sits quality. Here perhaps lies the near him sewing. The mother great fault of parents. There are looks up from her work and says few, if any, who do not in some gently, "Johnny, shut the door." cases govern judiciously, but they Johnny continues to build his block are not always judicious. A request house, utterly ignoring the com- which to-day is granted will be remand. The request is twice repeat- fused to-morrow, simply because ed, with more emphasis, with no the mood has changed, and so a more effect-"John, do you hear command which to-day is repeated me, shut the door." This time the several times, and finally allowed tone is loud and angry, and Johnny, to pass unrecognized, will to-morwho dares no longer disobey, moves row be angrily given, and a refusal slowly toward the door. Very to obey promptly as angrily punlikely this tardy obedience will be ished. There needs no argument to followed by unjust punishment. prove that such a course is most inju-Unjust because administered in a rious in its influence upon the child passion, and unjust because John- - and yet you will very rarely find ny's mother has never taught him a family of children that is governprompt obedience. Now the first ed uniformly by fixed principles of mistake was evidently in the way right. The reason is, that parents in which the command was first are not willing to take the trouble given. But was the tone too gen- and exercise the self-control which tle? No, but it lacked firmness. is required. It is not easy always It did not express as it should a to control oneself, to stop and think determination to be obeyed the first of the justice or injustice of one's time. Children often display great commands; nor is it so easy dissagacity in deciding how far it is passionately to punish the first act safe for them to disobey. They of disobedience as to wait until andisregard the first, perhaps the sec- ger seeks revenge because one's will ond, command, because they have has not been obeyed. But are any done so before with impunity; - deserving the sacred name of father

a quiet, affectionate tone? Think the voice, but perilous not to heed for the habit he has formed of wait- to them that the one course is as And this brings us to a consideration authority to your first command. will have no reason to complain government—the necessity of firm-that you must use sternness and they find it safe to disobey the gen- or mother, who are not willing to

have written is only designed to serve as an index finger pointing the parent to a serious consideration of this most important subject.

In closing, permit us to repeat in few words the three points we have been endeavoring to impress upon your thought. In the government of your children, be gentle, that they may never forget that you are they who love them, and whose love changes not with their waywardness; firm, that they may understand your lightest word of command as a call to prompt obedience; and uniform, that gentleness and firmness may always rely upon the same response, and make ever the same successful appeal.

Selected.

Youth's Department. THAT AWFUL WOODPILE.

Coming home from school one lay, says a gentleman, a large pile of wood lay before our little back loor. "There's work for you, Bily," said Ned Blake, the boy who was with me. "Your father had petter do as my father does, hire a nan to get it in; it is too much for boy, mother says, and it will take he whole of Wednesday afternoon: ou will have no time for play. Now, Bill, I would not do that, I ell you!"

make any efforts which the inter-| for you, Willie," said mother, as I ests of the child demand? What we sidled into the kitchen; "did you mind that beautiful wood at the gate as you came in?" "I reckon I did," I muttered to myself, but said nothing aloud, only asking how father did. He had been sick for many months, and the family funds I now knew were becoming low. "It is a monstrous pile," I at length said getting a glimpse at it from the window. "So much the better for us, Willie," said mother cheerfully; "a long winter is before us, you know."

> Dinner was soon ready; the table spread in the little kitchen, and father was helped out from an adjoining room by his two little daughters, one on each side. Father and mother sat down to our frugal meal thankful hearts, I am sure; the girls chatted as usual, while I sat brooding over that "awful pile." I am afraid my chief dish was a dish of pouts. Father asked me several questions, but I took no part in the pleasant table-talk. "Well, my boy," said father, after dinner, "there's that wood to be got in: no school this afternoon, so you have time enough; you had better do it the first thing." "It will take the whole afternoon," I said coldly; "the boys are going nutting." I was not sure of this, but any thing in the way of an objection to the wood.

My father said nothing. Dear, dear father; God forgive me for wounding his feelings. "Mother," This was the substance of Ned's I said, following her out into the alk as we stood before the wood-pantry, "Ned Blake's father hires ile, and the more he said, the high-his wood drawn; his mother thinks r it grew; by the time he left me it is too much for a boy to do. Why began to think myself a poorly don't father hire? "Ah," said my sed boy indeed. "There is work mother sadly, "the Blake's are very differently off from us; your stick at a time:" if Ned Blake poor father"-tears came into her could not do that, he was a poor eyes, she stopped. Mary ran in tool. Ah, and a poor tool he proved where we were, and I, half ashamed to be. My mother had got my metof myself, escaped out the back tle up, and I boldly went to work. Still Ned Blake's words too bad; nor did the brisk west afternoon, all in a glow, ard of me. I sat down on the wood-block with my hands in my pockets, and shuffled my feet among the chips in sour discontent. "It is such a monstrous woodpile," I said to myself a dozen times.

Presently out came mother. "Willie," she said jumped up. cheerfully, "I would take right hold of the work now-you will soon get it in." "It is so monstrous, mother," I said in a self-pitying tone; "it will take me for ever, and half kill me into the bargain." "For ever is a long, long while," she said; "come, let us look at the pile. It is big, but all you have to do is to take a stick at a time; that wont hurt you, Willie, I am sure: only one stick at a time, yet one stick at a time will make that pile vanish quicker than you think for, Willie. Try it now."

There was a kindness and yet decision in my mother's tones which were irresistible. She could put her; really the pile seemed already a brother who I presume has sethat seemed easy enough. "Only with the list I obtained from the one stick at a time." What was fact that my Post-office address was

"Father," said I, bolting into the rankled in me, and I thought it was the house at a later hour in the wind blow off the fumes of the fool-please tell me what time it is?" ish grumbling, which made a cow- "Eight minutes after three," answered he, looking at his watch. "Whew!" I shouted, "and the pile is mastered." Never did I feel sach a strong and joyous sense of the power of doing. Finding mother, "Mother," I said, putting my arms around her neck, "I was a naughty boy, but 'one stick at a time' has cured me."

> I did not then know the full value of the lesson I had learned. Years of labor, successful labor, have since tested and amply proved its value. When your work looks insurmountable, and you seem to have no heart to take hold of it—as work many a time will-remember it is only one stick at a time, and go at it.

Child's Paper.

Correspondence.

Brother Quinter:

The Novemeven hard things, or what we ber No. came to hand with a subthought hard, in a very achievable scription blank for subscribers to the light. "Only one stick at a time," Visitor. I obtained seven subscri-I cried, jumping up and following bers and then handed the paper to to lessen under this new mode of cured the remainder of the Club by attack. "Only one stick at a time;" this time. I did not enter my name the need of a man to do that?"One about to be changed; hence, you

place my paper will be sent.

one and all and everywhere may duly placed on earth erally to the support of the enter- and the earth beneath, views and doctrines of the church calms the belching thunder, "measacquainted with them. O that we his hand, meted out heaven with had more such brethren that are a span, and comprehendeth the Christ in the field, then the mighty Well might a sacred writer say flock to king Emanuel. We want thine is the kingdom O Lord, Thou men of talent, men of sound hearts art exalted above all, thou reignworkmanship of his creation, should all their host. O Lord our be placed upon earth for no other how excellent is thy name. purpose than to eat, sleep, and accumulate wealth, and heap dollar Covington, Ohio, Dec. 4th 1859. upon dollar, add farm to farm, and at last, but not least, lay down and die-whose body shall then become

will find my name on the list made food for worms, and his soul be in up by br. David Bollinger of "Cov- everlasting torment. Oh no! man ington, Miami co., Ohio, to which that noble being, created in the likeness of his Creator, with a fac-Br. Quinter, I am pleased to see ulty susceptible of reason, was desthe effort made to spread the glad tined for a more noble purpose tidings of the Gospel throughout than that of the brute, to wallow the land, and hope the brethren in the mire. He was made and to reverence appreciate the great necessity and his Creator God, cultivate and imimportance of such an effort, and prove all the talents that God has with due respect for themselves and given him, that he may justly apthe interest of the church, lay to a preciate, love, and obey that charhelping hand by contributing lib-acter who rules the heaven above, prise and the spread of your valuable who controls the maddened winds, paper; thereby disseminating the and guides the flashing lightnings, to all who may choose to become ures the waters in the hollow of willing to spend and be spent for dust of the earth in a measure. work of Zion would prosper, and "Thine O Lord, is the greatness, thousands would be made to trem- and glory, and the majesty, for all ble as a Felix of old. Scores would in heaven and in earth is thine, and clear heads, full of love and est over all, and in thine hand is zeal, liberal and philanthropic in power and might. Behold, the their views. Men who have an heaven and the heaven of heavens interest in the welfare of others, is the Lord's; the earth also with and the salvation of precious souls; all that is therein. Ascribe ye -not dogmatical, narrow, contract-greatness to our God; for there is ed, self conceited souls, with but none like unto the God of Israel, little for service; no, no, dear breth- who rideth upon the heavens in ren, that character who holds the his strength, and in his excellency destinies of all Creation in his all- in the sky. Thou, even thou, art wise and omnipotent hand, never Lord alone; thou hast made heavdestined that man the noblest en the heaven of heavens with

C. R. E.

Hews from the Churches.

Br. P. J. Brown of Preston co-Va. writes as follows:

".The churches of Ten Georges creek, and Sandy creek, have formed a missionary board by appointing two brethren in each of the churches to be the representatives in said board. At the request of the board I expect to travel three months, and I have for my companion br. Bucklew of our own co. Smith (br. B. orders the Visitor sent to this brother) is one of the fruits of our labors. We desire, and greatly need the prayers of you all who are aware of the great necessity of a more general diffusion of the true principles of the gospel among the people. We are now at br. Debolts on our way to the head of Dunkard creek, and from thence to Cameron station. We held meetings from Sunday last to Wednesday about six miles west of Bruceton. baptized three willing candidates. And although only about 10 miles from Salem meetinghouse, the people were entirely ignorant of our principles. We are nearly certain of eight or ten more when we go there again, if the enemy does not get ahead of us. When our three months are expired, br. John Wise is to travel three months, and by that time it will be pentecost."

Letter from California.

Gilroy, Santa Clara co. Cal., Dec. 15, 1859.

TO THE BRETHREN OF THE ATLANTIC STATES;

In conference assembled, we the brethren on the Pacific coast, in the state of Cal. send greeting. The distance between us, we

think a sufficient apology for sending our wishes by the messenger of thought. Perhaps it is as well for us to give a short history of our existence as a part of the body of Nearly three years ago, five of us landed here from Hancock co. Ills. Two members were already here. Since we have been here, six have been added to our number by baptism. Last October, five members more, via the plains, landed here, in all now seventeen in No. one having died since we have been here, namely, Andrew Jackson Steffey, formerly from the state of Maryland. We organized into a body, and held a communion meeting last fall, according to the rule of the brethren, as we understand it. loved brethren, although we are 2000 miles from you, and having the Word of God to guide us as well as it does you, we still wish to be remembered by you at a throne of grace, and be recognised by you as a part of the body. We wish to be counseled by you, and instructed by you, in all the ways of the Lord, when our circumstances will permit. About two weeks since, the minutes of Y. M. of 1859 came to hand, and we assure you, dear brethren, it is a gratification to us, and cause of comfort, to know that an entire union exists between the Eastern and Western brethren. We are also willing to abide by the decisions of Y. M. where occasions require, and circumstances permit. In other words, we acknowledge the necessity of such decisions. Lastly, we unite with our brethren in Oregon desiring you to send us here on the Pacific coast, two or more missionary brethren (for we see in the Visitor the missionay question is considerably we agitated, and we pray God it will still

increase, and grow until there is life ces are limited, or in other words, Cal. at our communion meetings, burden as much as we are able. and set in order the things needed. Again, should any wish to locate Farewell.

Signed by order of the church;

GEORGE WOLFE jun. D. T. WHEELOCK, JACOB WOLFE, T. Q. CAUDILL, T. J. CAUDILL, JAMES WOOD.

P.S. Will br. Kurtz or Quinter take, or forward this to Y. M. on Pentecost 1860. If you see fit to publish it in the Visitor, do so; any way so it comes before the brethren at Y. M.

G. W.

An Extract of a Letter from brother George Wolfe.

I want to convey a few thoughts of what my feelings were, when I got the Visitor out of the office at Gilroy. (Eleven in No. and two minutes of Y. M. for 1859.) I felt joyful, or full of joy. I looked at them, I thought - I said to myself, What Visitor is this that has come way out here on the Pacific coast. to greet me with tidings like this? I read one, then another, and the message the Visitor brought, was peace. I thought again, the teaching the Visitor contained, was familiar. I recognised it, it was like the teaching I had heard 3 years ago, in the Atlantic States. It was like that I am trying to teach here in Cal. It was like the teaching of the It was the teaching of Master. the Master's Household. now conclude in very few words. If you see fit to publish all or any part of this in the Visitor, do so. Should any of the brethren come to Cal. on a missionary tour, we would hail their arrival with joy, and view the faith in Cal. here is great, and the laborers are bor with us a spell, and then return

sufficient to produce action, to labor should the trip be burdensome in a for a season with us in Oregon and pecuniary sense, we will lighten the here on the Pacific coast, the change of location would be a good one so far as climate, health, and a pleasant time to get round, and hold meetings and other matters are con-Yet there are some things that are not so desirable here, espe-There cially about the land titles. is a great deal of land, the title for which is in law and dispute, and from this cause, arise frequent altercations attended with serious circumstances. Though there good titles also, and some congress land. Some of the brethren in these parts, may move near Stockton, where those five brethren that crossed the plains last summer, are settling. There are government titles here. Land moderately improved, can be bought there from \$5 to \$20 per acre. Land second quality, water good, climate good, health good. Oregon lumber \$30 2 1000 feet. Yours in brotherly love.

> George Wolfe, jun. Gilroy, Santa Clara, co. Cal.

Contributions

Towards the Relief of brother Samuel Garber.

Reported in last January No.	\$67,17
Br. Joseph Kelso sent us as coming from	
Brush Creek Church, Adams co. O.	5,00
Paint Creek Church, Ross co. O.	11,00
Br. Jeremiah Beeghly Accident Alle-	
gheny co. Md.	1,50
Br. John P Ebersole for N Kessler & J G	

86,67 Amount up to date Of which sum has been paid over to M M Bowman. as stated before 40,00

Remains in our hands 46,67

Sum still needed nearly \$60, which we deem it as a good omen for the increase of too much for one church, the church of Br. S ith in Cal. Truly the harvest s great, and the laborers are and in should any come to lawill please to let us know, whether we should send the balance in our hands right away in a to the Atlantic states, whose resour-draft, or pay at the Y M in gold.

OBITUARIES.

Died near Duncansville Blair co: Pa, Decb: 1. sister RACHEL SELL, daughter of brother Jacob and sister Catharine Smith, and only married eleven days before to Joseph Sell aged 18 years, 10 months & 16 days. Also MARY ANN SMITH daughter of the same parents, Dec; 3, aged 13 years 5 months & 17 days .- Also December 6, of the same family ANN SMITH age nearly 2 years. Also January 1, a babe of six teen days. Thus the bereavement of this family has been great, but one child living of twelve. Disease of the abovenamed Scarlet-fever.

Died in the upper church district Cumberland co. Pa. Jan. 3rd of searlet fever MARY FRANCES KELLER daughter of brother Daniel and sister Catharine Keller aged 2 years, 11 months, and 13 days. Funeral service performed by br. Joseph Sollenberger and br. David Demude. Text Rom 6: 23.

Thou didst leave us tender and young Freely caus'd us to weep and mourn But not as those that have no hope Mercy clothed you with the white robe This is our comfort we rejoice Your voice mix'd with angelic voice Through grace we hope that we shall see To have part in glory with thee.

Died in the same neighborhood Jan 6th of the same disease SOPHIA ELIZABETH BEECHER daughter of Philip and Maria Beecher, aged 11 months and I day. Funeral service performed by br. Joseph Sollenberger and br. David Demude. Text 1 Cor. 15: 22.

Died very suddenly in Upper Dublin church, Montgomery co. Pa. sister MARY ANN Mc-COOL, consort to br. Christian Mc Cool, aged 47 years, 1 month and 10 days, leaving a husband and 7 children to mourn her loss. May they console themselves with these words "They that sleep in Jesus will God bring with him," and that, what is our loss, is her gain. Funeral text Matt 24: 43, 44, by br.

J. Price.

Farewell, Farewell, my children dear, For sweetly lay I sleeping here; Then ready be, for die you must, With thy kind Mother sleep in dust. Think, children dear, by grief oppress'd Thy Mother in the grave doth rest, The spirit rests above the sky Prepare to meet me when you die! There's glory, rest, and peace and love In this blest region up above Which I enjoy, and long to see You ready for my company. Farewell, my loving husband, too, We're parted for a while 'tis true, If garment white you do retain, We'll meet and no more part again.

U. S.

Died in Lewisville, Bedford co. Pa. October 20, 1859, of scarlet fever, MARY JANE CLAAR, aged 8 years, 5 months and 21 days, and Octo-21, MATILDA ELIZABETH CLAAR, nged, 5 years, 2 months and 7 days. Both were the children of brother John M. and sister Eliza

Died in the same place September 24, ALEX-ANDER MILES LINGENFELTER, infant son of brother Chauncey F. and sister Elizabeth Lingenfelter, aged 1 year and 7 months.

Died in Winona co., Minnesota at the residence of his son-in-law, br. PhilipRamers, on the 29th of November 1859, br. STEPHEN THACK-REY, aged 75 years, and 8 days. dropsy of the chest.

After an illness of twenty days, died at his residence near Rowsburg, Ashland Co. Ohio, November 11th 1859, br. ABRAHAM ECKER M, D., in the 75th year of his age. He was a faithful brother in the church for more than forty years and died in the full hope of a blessed immortality. He emigrated from Westmore-land county Pa. in May 1818, and was known as a Physician upwards of thirty years. He leaves a kind and loving companion, 10 children 75 grand children and 20 great grand children to mourn his loss. But they need not sorrow as those that have no hope. Funeral services, by brother J Garver and G Witwer. Rev. 14: 13.

My dear children I must go; The time that God hath set, is come, To take me from my friends below. And lay me in the silent tomb.

Died in the Londonville church, Ashland eo.
O., November 2nd sister PAULINA PRIEST in
the 87th year of her age. She, with her husband
James L Priest, moved from Pennsylvania to
Ohio in the year 1810; she lived a widow for 36 years before she died, she has been a member for 14 years and died in the hope of a blessed immortality. Funeral service by brother Elias Dickey and Morgan Workman. Text John 5:

E, P, L, Dow. Died in Jackson township, Lebanon co. Pa. January 19th 1860, sister SUSANNA HARTZ-LER, daughter of br. Jonathan Hartzler; age not given. Her disease was consumption. She was a beloved young sister, and died full of hope. At her funeral on the 22nd at the old Brethren Meeting house in Tulpehoecon the writer and other brethren spoke to a large concourse of people from John 5: 28, 29.

Died in the same neighborhood Jan. 20, Sis-

ter SUSANNA ZUG, widow of br. Abraham Zug, a minister of the Gospel, who had departed this life 18 years ago. The sister's age was 85 year and 10 months. She was buried at the same place on the 23rd, at which occasion br. Joseph Markey, Jacob Hollinger, Christian Bomberger Israel Meyer and Isaac Brubacker edified the large meeting with the word of God from 1 Chron 29: 15. The deceased was the writer's dear mother.

Died in same district and was buried Jan. 24 an infant son of br. Daniel Weber, where the writer spoke from John 16: 16.

Died in same co. Jan. 22, sister ANNA SMITH widow, aged 77 y. 8 m. & 22 d. Funeral text Ravelation 14: 13.

Died in Lancaster eo Pa. Jan. 25, sister MA RY BOLLINGER, widow of br. Jacob Bolling er, dec. aged about 74 years. She was a mem ber of the Conestoga church.

The above four notices from JOHN ZUG,

Died in Yellow Creek cong. Morrison's Cov Pa. Dec. 28, 1859, of scarlet fever CHRISTINA BOWSER, daughter of br. Jacob and sist, Margaret Bowser, aged 8 years and 6 months.

NEW PROSPECTUS

GOSPAL VISITOR

FOR THE YEAR 1860, VOL X.

The object of the work will be the same as it has heretofore been, namely, the advocacy of the doctrines and practices of a pure Christianity.

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Single copy	of the	German	and	English	1,25
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> HENRY KURTZ, JAMES QUINTER.

Columbiana Co, O. COLUMBIANA, September 15th. 1859.

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BY HENRY KURTZ & JAMES QUINTER.

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We have never heard of so many con plaints from our subscribers, than th winter. Again and again we have bee called upon to supply missing No's, the with doing so and also furnishing back No's to lately coming in subscriber our edition of the three first No's is e tirely exhausted, even imperfect Copie which were not to be sent out ordinar ly, we had to send, knowing that the weese No. was lost, would rather has a poor one than none at all. We a sorry, under these circumstances to be unable to supply the first four Numbe of the present volume any more, as therefore propose to new subscribers send us hereafter only SIXTY CENTS th single copy for the balance of the ye from May to December, both inclusive or FIVE DOLLARS for ten copies for the same time.

Expecting our next yearly meeting to be an important one, and that man of our brethren would like to know a about it, we will enlarge the edition the Visitor sufficiently to meet the increased demand. Of course the Minutes will be charged extra as heretofor

THE GOSPEL - VISITOR.

April 1860. VOL. X.

NO. 4.

THE YOUNG MAN WARNED: or.

The responsibilities of Youth. AN EXTRACT FROM A SERMON. ABUSE OF LIFE'S SPRING TIME.

1. That God will bring men to judgment for the abuse of life's spring time or forming period. Our Maker has endowed us with certain powers, of tremendous energy, whose main working, or decisive action, is accomplished during the period of youth. Let those powers take the right direction, and give them full scope in their proper season, and they determine happily the great problem of the soul's destiny. But cripple them, or prevent and delay their action, and you disconnect the whole machinery of life, and culable and unending. Now to illustrate this point, let me take the prospective. He knows that God will hold him accountable for the great issues of life—that his mangood will exert an all controlling afluence over the evening of life, nd over his eternal destiny. nderstands the solemn import of uch admonitions as these: "There no work, nor device, nor knowlge, nor wisdom, in the grave hither thou goest." "And if the ee fall toward the south, or towd the north, in the place where e tree falleth, there it shall be." knows that death comes to pluck fruit just as it hangs on life's manhood.

boughs. He knows that to be wrong in the dying hour is to be wrong forever. But he does not consider that his youth is of such importance in the view of God, as to involve much accountability. He thinks he may trifle now-may give himself to idle pleasures nowmay waste valuable opportunities now, if only he bethinks himself in time to die, at peace with God.

To his imagination, his whole youth is a kind of pastime. He somehow separates it from the period of maturity, and imagines that God overlooks it, and defers the opening of that Book which is to record his history, until the frivolity and irresponsibility of youth give place to thought and soberness.

But even on the supposition that expose the soul to a mischief incal- the tree is not to be judged till it. bears fruit; that mature life develops the facts which are to constiposition of the young man whose tute the material of final judgment: dea of responsibility is altogether and supposing that every young man held a charter of life which should preclude the contingency of death, still it is impossible that God should fail to hold men responsible for the season of youth. This period of life cannot be viewed aside from its relations. By the very structure of our being, youth is constituted the forming period. God would have to take down this curious piece of mechanism, and reconstruct it with different powers and new laws, if he would make it possible to isolate youth so that it should not be the nursery and school of

G. V. Vol. X.

a great arch, and the practices of cannot now beat and file the cold youth to the scaffolding which aids mass until its figure please him. in its erection. Who does not know that the pulling down of a few poles and planks is a very different thing from picking in pieces the strong masonry which remains? And who has yet to learn that the solid structure of confirmed habit will stand immovable, after the scaffolding of youthful folly has fallen down by its own weight? Now here is the weak point in this reasoning by which the young man is led to underestimate the season of youth. He thinks it will be easy to change his mode of life. He' will, by-andby, forsake that bad society in which Le mingles. He will stop, those eaths. He will cease to look upon the wine cup. He will return to the habits of church going, and Bi-He reading, in which he was educated. But, alas! he finds that Satan has been busy on this scaffolding with his trowel and hammer, and that the arch of sinful habit is so firmly built that he cannot move it. He reaches manhood, the point at which he imagined responsibility would begin; and finds, to his chagrin, that the whole question of life is already settled by the education which youth has given him. That fancied pastime, that sunny period of licensed frivolity, that mere portico to the great structure of life, has given character to his whole being. He thought he was tracing his moral image in colors which he could easily wash out, but to his surprise he finds them indelible. When too late, he ascertains that youth is the mould in which man-judgment for the educating influence hood is shaped, and that having which are bestowed upon the period suffered the ductile passions of early of youth.

We may justly liken character to life to take a mis-shapen form, he

How reasonable is it then that God should bring men into judgment for the abuse of such a forming period? To resist accountability here would be denying all accountability. It is here that character is made. In the wondrous structure of our nature, it is arranged that what is done and suffered in youth, shall never cease to influence us. Youth is endowed with powers and advantages which must be tested once for all. It is as if a man should give to his two sons a mass of gold, with a variety of moulds, and but one opportunity to melt and shape the ore. One passes his portion through the fire, pours it into a well-selected mould, and becomes possesed of an elegant and useful treasure. But the other is indifferent about the form, and produces from the fire a shapeless mass full of rough and jagged points It is neither coin, nor plate, nor jewelry. It is after all but the raw material still formless and useless Like this shapeless mass of gold is the material of character which results from the neglect of youthfu culture and discipline. And unlike gold, human character cannot be heated up and poured out into any mould that is desired, but once formed into whatever shape, it i next to impossible to take out al marks and traces of its first figure

EDUCATING INFLUENCES SQUANDEREI

2. God will also bring men t

tions in which it is placed. You the ever varying admonitions would expect to absorb the dew Divine Providence. through the delicate pores of its leaves, to drink the showers of heaven which run about its roots, to catch color and vitality from the sunlight, and silently to draw its very being from the atmosphere.

In like manner does God regard men as his plantings, which he would have become trees of rightcousness to adorn his Paradise. And he has not only endowed us with certain powers and principles which we deem parts of our very selves, such as reason, sensibility, conscience, power of habit, and anticipation; but he has surrounded as with a moral atmosphere just itted to awaken, develop, and direct the powers of our being. Now, who can measure the sum of these ducating influences, especially as hey are found working in the peiod of youth? For we know that heir power is not perpetual, except s they are cherished and encourged by obedience to them. Take

God has not only created trees, mingled, and by truths which he and endowed them with the princi- has learned. Memory runs back ple of vegetation, but he has made to her utmost limit; yet finds not an atmosphere in which they are the hour when the reason, and conto grow. So that if you could ima- science, and heart were not addressgine a tree in your garden to be ed by the power of parental precept possessed of intelligence and respon- and example, by the statutes of sibility, you would hold it account- God's Word, by the hallowed inable not only for its innate princi- fluences of the sanctuary and the ple of growth and development, Sabbath, by the mysterious urgency but for all those favorable condi- of the Holy Spirit of grace, and by

> These were the educating influences which God bestowed upon his youth, and which he adjusted with divine skill, so as to afford the most favorable opportunity for right developement. But the young man has made light of all these. He has counted upon their perpetual possession. He has not considered with what emphasis and urgency these varied influences anpealed to his young heart and to his unsophisticated reason. These are the showers and dews and alternate light and shade, by which the tree of righteousness was to be brought to maturity, and strengthened so as to endure the drought which should afterward overtake it.

Youth is the spring of life—the season of vegetation. And shall a man refuse all growth at a time when all things favor it, and then deny his accountability? Youth is young man from a Christian fam-the secure harbor in which the y, who has been familiar from bark is to be furnished for the vovis earliest memory with the entire age of life. And shall a man waste ound of holy influences. He has this opportunity, until he launch ithout, a counterpart to what he ex- upon the troubled waters of riper erienced within. His inward pow- years, which afford no calm, and no s have all the while been wrought landing place? Or doing this, and on by scenes in which he has triffing with all the educating influ-

upon the period of youth, shall a out of that period this season of man wonder at the disastrous issue, youth which you are not willing or at the severity with which God will judge him for these things?

THE MOST AND BEST OF LIFE WASTED.

3. God will also bring men to judgment for the misimprovement of youth, because it is so considerable a portion of life. It is very natural to measure our period of probation by the three score years and ten which is the usual limit, rather than by the average duration of human life, which is some thirty years. All feel young at thirty. And yet during that period, one whole generation has passed from the earth! Give a young man the indulgence he craves, and defer his of children? And can any tell to accountability until the sunny period of youth is over, will he stop at consecration men might attain if the age last named and say, "I have they began their career in the pracoutlived a generation, I will hence- tice of piety? We are told that forth be sober and wise?" No-peach trees are mainly valuable for his pulse throbs as vigorously as fruit during the first few years of ever, and his blood courses through their growth. After some five his veins with undiminished swift- years they have passed the period He snuffs the morning air, and says, "Ha! I am young yet!" If this then be taken as the measure for developement, education, and of youth, is it not a vast subtraction pious culture being misimproved to be made from the span of human youth being squandered-the poor life? Thirty years given to frivol-balance of life is of comparatively years given up to folly when twenty tice of godliness till mature years,

ences which operates so strongly your probable length of life, take to give to God, and then say if your Maker is not most grievously robbed!

Has God then no use for the youth, and strength, and elasticity of your life? And will he be satisfied with the poorest fraction, with the mere wreck of your manhood? Or are there no works of piety assigned to that period of life, when the heart is most tender, and when religion can be so efficiently promoted by the strength and zeal of youth?-Where is piety more beautiful than when its soft light shines from the youth of the household? Has not God ordained praise out of the mouth what degree of holy fervor and of great productiveness. with human life. The great reason ity when thirty years is a life-time little value. In how many cases is to most of men! Or say twenty it true of those who defer the pracyears is to most two-thirds of their that the whole noon and evening probation! Or put the range of of their existence are exhausted in life on a larger circle, say sixty unlearning the errors, and vainly Subtract as worse than struggling with the bad habits of wasted this spring time of youth, youth? How often do you exclaim and you have even then but the as you struggle with some besetting fraction of your earthly being to sin, "Oh, had I never learned this devote to God! Now, my hearers, sin? Had I started aright! Had I make any reasonable estimate of employed my youthful vigor in practicing those pious habits, which ly folly, and waste, and vice, are the are now so hard to be acquired, how electric elements which blacken easy and pleasant a religious life those clouds into angry storms, and would now be!"-Thus men rob scare the soul by their flashes of God. Refusing him the morning of conscience, and their thunders of life, they devote but a fraction of retribution! their years to religion, and even these years, like the hours of evening, are bedimmed with darkness or cloud, or rendered of little value by the fatiguing and injurious activities of early life. And will not God bring men to judgment for these things? Ah yes! and often that judgment does not hide itself behind the veil of death. The sombre shades of memory contain a terrible avenger for youthful impi-Should God spare your life to the utmost stretch of your anticipations, say three score and ten years—should you be permitted to run your race of pleasure-to trifle with God two score years-to indulge your vain imaginations until they faded by age, and your passions till they became worn out by abuse-to do just what you pleaseto "let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes,"-and then, if by infinite mercy, God should bring you to repentance, and accept your

Ah, beware what chains you bind on your soul! It will be a gloomy business in old age, to sit imprisoned by your fireside, and try in vain to turn those manacles of youthful habit so that they shall not gall you! Remember that a pious old age will not sweeten memories which come across the pestilent marshes of a youth devoted to Satan and self!

WARNINGS DESPISED.

The responsibilities of youth are enhanced by the many and varied warnings which are bestowed upon the season of life. God deals openly with man in this matter. From early childhood he opens to the imagination the vista of eternity. An angel stands in the way pointing onward to the future-to the clouds of the spirit world; and as he points, he speaks eloquently of those great issues and grave responsibilities which are to be met and measured there? What though the voice of youthful mirth exclaim, worthless wreck of life-know you "Now is the time for glee! Let us not that the memory of that old age laugh and drive away dull care!" would over-leap the interval of a What though parental weakness score of years, and pass its days and and worldliness respond, "Young nights amidst the tombs of those folks will be thoughtless and giddy!" youthful sins? The proximate past What though parents write on their is forgotten while youth is repro- door posts, "Fun for the young, duced, to pour its mixture, whether religion for the old!" What though bitter or sweet, into the cup which they think youthful piety a fiction? old age must drink. This is an in-Still is the solemn warning uttered evitable law of life. Early piety and reiterated, "Rejoice, O young will light up the clouds of life's man, in thy youth, and let thy vening with hope and glory. Ear- heart cheer thee in the days of thy

youth, and walk in the ways of thy answer alone in judgment for these things, God' will bring thee into judgment !"

Know, ye worldly minded parents, who have been at such pains to train them 'for early pietyknow that your indulgence cannot remit the scrutiny of God, or absolve them from their responsibilities! "For God speaketh once, yea twice, vet man perceiveth it not." God speaks not only to the old, but to the young. He is emphatic. He is in earnest. The whole structure of the Bible is adapted to enforce youthful piety. From every side there come voices of warning on this subject. The voices of nature, of Scripture, of Providence, mingle their volume, as they call to the young, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Instinet bids you, young man, to forecast the future. Reason tells you, that a fruit must grow upon the tree of your planting, and that a harvest day will come!

Religion spreads out before your view the solemn shadows of eternity; and as you sketch light and joyous scenes in your imagination, she puts the same back ground to every picture, so that look where you will, and your eye and your ear meet the solemn word—, Eternity ETERNITY ETERNITY!

And how does the Providence of God thunder these solemn admonitions! How often does the angel of knew that death had laid his hand death break right in upon those scenes upon her, how did they weep, that of vouthful frivolity, and bear away they could not teach her to love a victim of parental weakness, to religion; that they could not pre-

heart, and in the sight of thine eyes, things? Ah, if parents could go but know thou that for all these with their children to the bar of God, and could dress them up for that final review, as they bedeck them for an evening hour-if they could plead for them there, and cover their heads with the shield of parental leve, there might seem some extenuation for the false education of the young! But no! Each must give account of himself to God. The warning is from the Creator to the young heart of his creature. "Remember now!" Know thou!" young man. Nothing can shield you from a direct and personal interview with God.

> Nor is it death alone which utters the warnings of Providence on this subject. There is a spiritual death which often anticipates the death of the body. "The way of transgressors is hard!" God sometimes throws thereins upon the neck of youthful folly, and bids it run its career. The gay riders may shout now and urge their horses to their utmost speed; but hark! to their frightful screams for help as the excited beasts become unmanageable, and threaten to dash them in pieces!—So is it a common sight to witness the tears of parents over their children for that headlong career of sin, whose beginning they fostered and urged onward. They would have that daughter shine in the drawing room, and they taught her to love the world. But, alas! when they saw her cheeks grow pale, and her steps faltering, and

pare her to shine in the firmament|step. You are weaving the thread of heaven!

That young man was taught to tread on the verge of dangerous There was time enough chasms. for sober thoughts. Parental influence would save him. He would not go far from the path of the just. But, alas! his eye has caught the dazzling charm! He cast off fearhe has hastened onward, loving sin, greedily drinking in iniquity like water, until you may see parents, and brothers and sisters bowed in grief and shame as they weep a son and a brother worse than dead. It is easy to kindle the flames of youthful passion, but who can put them out? It is easy to teach the young to study the present and worldly aspects of all they do and say, but how hard is it for them to unlearn these lessons? Can the leopard change his spots? Then may ye that are accustomed to do evil, learn to do well!

Such warnings as these go far to enhance the responsibilities of youth. This waste of seed-time-this trifling with the educating influences of early life-this robbing God of the chief and the fairest portion of existence—this sinning against such a flood of light as surrounds the young-all these conspire to urge the motives of religion upon the youthful heart.

LAST WORDS.

dering. Accountability is not wait- adder!" ing for you. It has long since begun. God's eye is on you. The recording angel traces your every

of your own fate. You are sitting in the light of a sun which daguerrotypes your image upon the scroll by which you are to be judged. You are fixing your character more rapidly than you can imagine. Yesterday was a type of to-day in your conduct .- Last year educated you for this year. The tide of life flows with fearful rapidity. Pause, young man, while you can! Heed those compunctions of conscience. Remember that father's counsel. Repeat to your wayward soul that mother's wish and prayer. Bewere of that wicked example which has fascinated you. Turn off your eves from beholding vanity. Hasten to the Lamb of God that will take away your sin! Hasten to the fountain of life. Wash thy sins away before their stain is fixed forever. Open, open, to the the Savior who is knocking at the door! Be wise now, lest you be surrendered to folly. Hate your sins, lest they become your torment. Remember Tantalus, who was chained in water which did not reach his lips, so that he died miserably of thirst. And beware that Satan do not bind you in eternal bonds to the sins and follies which you now love so well; for however sweet now, they will become your tormentors. The joy of youthful folly is like the wine when it is red, when it giveth I close with the solemn charge his color in the cup, when it movto every youth: Remember that eth itself aright. But, BEWARE, God holds you responsible for these for, "at the last, it biteth like a golden years which you are squan-serpent, and stingeth like an

Herald of Truth.

For the Visitor. Secret things belong unto the Lord. Continued. Deuteronomy 29: 29.

What we shall be in the invisible world is, a profound secret. Who knows how the mind can exist, when separated from the body! Who knows how the dead will be raised? Who can declare what man will be in the resurrection state! Where is the world of spirits? How do angels serve the heirs of salvation! How do evil spirits gain access to the hearts of men! How do glorified bodies exist! Have they food and raiment? Have they separate habitations? How do separate spirits see, without the medium of the eye? How do they hear, without the medium of the ear? How do they converse and sing, without the organs of speech? Is a matter open to their view? Have they any knowledge of men? With in darkness and in death. The perthese, and similar questions, we fections of God are stamped upon the might puzzle and perplex ourselves; but we stop our foolish inquiries, when we recollect, that "secret things belong unto the Lord our of Creation; nor need we wonder God." Leaving this part of our at this, for the same God is the ausubject, we now proceed to consider,

The revealed things which belong to us, and to our children.

God has favored man with noble faculty of reason. This faculty, unaided by revelation, discovers many important truths, and many important duties, both to God and man. The wisdom of the heathen affords ample proof of this remark. wisdom, solely on this principle, is them without wavering.

ery ray of light which shone upon them. It is he who enables man to discover the glories of Creation, through the medium of the eye; and he only enables him through the medium of reason, to discover many wonderful things, which are far beyond the reach of his sight, his hearing, or any other of his senses.

But, by revealed things, we understand those things which God has made known, in different ages of the world, by the inspiration of the Holy Ghost. These things are recorded in the sacred scriptures; and every part of that book belongs to us and our children. It was written, and it has been preserved. for our learning. It is a light shining in a dark place; and if followed, will lead us to a glorious day. Those who deny its inspiration, are sacred pages of the written word. There a pious man discovers God, as clearly as he does in the works thor of both. In what follows, therefore, we take the scriptures as our guide. Moses, in our text, referred to those truths which were then revealed, but we shall refer to the truths which have been revealed from the beginning, to the time when the Holy book was perfected.

The doctrines revealed in the Hophilosophers, imperfect as it was, ly scriptures, belong unto us, and unto our children. We are required Tradition, no doubt, assisted their to search them out; to examine inquiries; but to account for their them with care; and to believe wild and visionary. Nevertheless, we may not be able to comprehend they stood indebted to God for ev- every doctrine of divine revelation, yet, upon the authority of God, we | There is indeed, a distinction to be are bound to believe it. Thus, for made, in studying the Divine cominstance, we must believe that God mands: some were given to particmade the world, and that he will ular persons, in particular circumraise the dead; though, how he did stances, which are not binding the one, or how he will do the other, upon us: others, to certain bodies is incomprehensible. The doctrine of men, such as prophets, and minbelongs to us; the manner belongs to him. The same may be affirmed of every other doctrine; for if we have a "Thus saith the Lord" to support it, we should believe it ourselves, and teach it to our children. We have an interest in these doctrines. and our children will have an interest in them when we are dead and gone. Every generation of men should teach the rising generation, that these pure doctrines may be preserved to the end of time.

But revealed duties, especially, belong to us and our children. Man knows but little in this lower world. Hereafter he will know much. This is the world where we must acquire goodness, and do good; in the next world we shall acquire more knowledge than we can now conceive. One pure principle, planted in the soul, is of greater value than all the theoretical knowledge in the universe. One good action in the life, is of greater worth than a knowledge of the whole circle of arts and sciences. God knew, from the beginning what line of conduct would best promote the happiness of man; and he graciously condescended to point out his various duties. Do we wish to know our duties towards God? Let us look into the written word. Do we wish to know our duties towards

isters, which belong to them only; and others to the Jewish nation. such as the ceremonial law, which, being typical of Christ, was abolished when he appeared in the flesh. But, setting these aside, there is not a command, either in the old Testament or the New, what belongs to us and to our children. "If ye know these things, happy are ye if ye do them." John 13: 17.

The promises, if we are obedient, belong to us. They were given to encourage practical religion; and we may rest assured, that they will be fulfilled. Many of them have been fulfilled: the rest will be fulfilled in due time. The promises are rich treasure; a wonderful display of Divine goodness; and a source of inexpressible happiness. How wonderful it is, that the God of the universe should stoop so low, as to enter into such engagements with those who dwell in the dust! Let us wisely improve this condescending love; lay hold on the promises; and proceed in the path of obedience, with cheerfulness and perseverance.

But, if we are disobedient, let us recollect, that the threatenings revealed in the word belong to us. They were made with a view to our good; and, though apparently severe, are founded in mercy and men? The book will inform us. love. If we continue in sin, they How should we act, as it relates to will fall upon us with all their awful ourselves? Just as the book directs. weight; for the threatenings, like the promises, are firm, and will be blessing to what we have advanced, accomplished in their full extent. through Jesus Christ our Lord! Happy is the man that takes warn- Amen. ing, and escapes from the wrath to come! Happy is he who is afraid of the wrath of God; he will escape from the miseries of a future world! The examples, recorded in the scripture, belong to us, and to our children. The wise and good are set before us as copies to be imitated; the foolish and wicked are set before us as awful warnings. We gain much useful knowledge by studving scripture biography: When this study is prudently pursued, it becomes a means of great improvement. The saints of old have gone before us; and have arrived at the end of their journey. Let us mark their steps, and follow them to the city of God.

stress on practical religion, than on the salvation of God.

J. S. B.

Prayer Answered.

ABRAHAM prayed, "Oh that Ishmael might live before thee;" and God said, "As for Ishmael, I have heard thee." Lot prayed and Zoar became a city of refuge for him while Sodom and Gomorrali were consumed. Jacob prayed and his name was changed to Israel. His descendants cried to God in their bondage, and he stretched out the right hand of his power for their deliverance. Moses cried unto the Lord, and the waters gushed from Horeb. Hannah prayed, and then testified, "The Lord hath given me my petition." Samuel besought Je-Lastly: While we pass over that hovah in Israel's behalf, and great which belongs unto the Lord, let thunder discomfited the Philistines. us carefully improve what belongs Solomon had a wise and an underto ourselves. When we have not standing heart because he had asked plain scripture to support our opin- this thing. Elijah on Carmel prayions, let us be modest and humble ed, "Hear me, oh Lord, hear me." in what we affirm; but when plain Soon the multitude exclaimed, "The scripture will bear us out, let us Lord he is the God; the Lord he is boldly affirm, and steadily main- the God." Elisha prayed, and the tain, what God has revealed. We Shunamite's son breathed again. may err, when left to ourselves; but Hezekiah prayed, and the shadow under his guidance, we can not err. went backward ten degrees on the Above all, let practical and experidial of Ahaz. Asa cried unto the mental religion engage our princi- Lord, and the Ethiopians fled before pal attention. This is a sure way him and Judah. Jehoshaphat prayto happiness. Our Lord laid more ed, and Judah and Jerusalem saw any thing else. He was not in- made prayer unto God amid the different about doctrines; but the tauntings of enemies, and saw them doctrines which he taught were silenced under the power of Jehovah. few, and important; the duties David in trouble called upon the which he taught were many, and Lord, and deliverance came to him absolutely necessary. With this and mercy to his seed for evermore. we will close, may God add his Jeremiah cries in our hearing unto the Lord, "Thou hast heard my voice." Gabriel came with swift wing to Daniel to assure him that his supplication was not in vain. From the billow and the wave Jonah sent up his cry, and the Lord heard. Zacharias prayed, and an angel from the presence of God came with glad tidings. Bartimeus cried aloud and glorified God for sight bestowed. The dying thief uttered one prayer, and Paradise opened its gates to receive him.—Christian Press.

Worship in Singing.

A GENTLEMAN, who was traveling in Germany, made the inquiry in an important place in which he happened to be on the Sabbath, in which church he would be likely to hear the best music. The answer was: "We do not have any music in church." Somewhat surprised, he asked if no hymns were sung. The person inquired of responded in the affirmative, but seemed to have no idea that this was music: it was a religious exercise into which music came incidentally, without doubt. but in such a subordinate place as to be hardly regarded for its own sake. This is the proper idea in congregational singing. Music is not the object, but devotion. The exercise must not be regarded as musical, but religious. The most rhetorically elegant prayers are not necessarily the best by any means; but, on the contrary, the rhetoric may become a positive hindrance. So with the singing of hymns; that manner which most effectually engages the hearts of the congregation is best, though it may lack musical elegance.

For the Gospel Visitor.
THE MISSION QUESTION.

This question has been in agitation for years among individual members, and has also been proposed several times already to our yearly meetings. Particularly in the year before last (1858) it was considered as a subject worthy the serious and prayerful consideration of the brotherhood, and recommended to the brethren to give it such consideration. Hereupon the fellowing resolution was adopted by the yearly meeting of last spring (1859) Art. XXVIII.

"Seeing the great necessity of having the Gospel, as held and practiced by the Brethren, more extensively spread and known, we desire that the brethren in this annual council reconsider the 58th article of the Minutes of 1858, and adopt it with such amendments, as in the fear of the Lord may seem best."

"As it was recommended by the last annual meeting to make the subject of spreading the Gospel, one of prayerful consideration, it appears it was done; and several churches have expressed their wish to this annual council meeting, to have it take a favorable action upon the subject. The following is the Conclusion

this annual meeting has come to in relation to what is referred to in this article."

"This meeting recommend and give liberty to any of the districts or states to make a move on the subject of spreading and sustaining the Gospel as preached and understood by the brethren, so that the same may be done in the order of the Gospel. And we recommend to those churches which may adopt

this, to make a report to the next ble roof of brethren. Traveling-exannual meeting upon their success. penses then were consequently not And in view of the importance of heavy, and could for that very reathe subject, we appoint the following son be borne mostly by the travelbrethren as a committee, to propose ing brethren themselves, so that some plan by which the brother- the churches, in which they resided, hood in general may take a part had to contribute nothing towards in this good work; said plan to be it, except perhaps in a few cases, reported to the next annual meet- where necessity required it. ing, &c. &c."

The writer of this, though he was not present at those meetings, and consequently had taken no part in its transactions, still cannot but rejoice heartily over this motion, which he hopes has sprung forth from the pure fountain of the love of God, of the truth, and of immortal souls. Remembering the high and important calling, which the Lord has entrusted to his church, and consequently to all his faithful disciples and followers, namely to go into all the world, and to make known to all nations his doctrine, yea to preach the Gospel to every creature, our brethren, from the beginning, acknowedged it be their solemn duty, to carry the Gospel as far as they could, and were also endeavoring to fulfil this duty to the best of their ability. Many brethren traveled almost yearly over the length and breadth of the land, as far at least, as then our churches did extend, and visited as much as it was possible for them, also the scattered members, and this they could do the more easily, as they made their journeyings mostly on horseback.

Thus it was some 25 or 30 years travel hundreds and hundreds of as the proper brethren-bishops, and a resting place under the hospita- two such brethren should be sent to

But now all is changed. Our churches have spread themselves in such a manner, not only in Indiana, Illinois, Wisconsin, Iowa, and Missouri, out into the farthest West of America, even to the shores of the Pacific ocean, to California and Oregon, so that, if some brethren bishops would undertake a visitation-voyage among all our churches in this our country, and would stop only one Lord's day in each church, they would not be able to reach their own homes again within three years. It could also not be thought of, to make such a journey on horseback, that is not altogether, but would have to be prepared to go by water or by land, as circumstances would require, or opportunities. would offer.

The necessity of such visitations among our churches is becoming daily more apparent to such as have an extensive acquaintance and correspondence, and in fact to all, who read carefully the Gospel-Visitor. Requests and invitations come to many of our brethren from every quarter, and if they were trying to obey every call, they would never come home again. So it seems, there was last fall received a request from Oregon, from which many brethren Then our brethren could deemed it necessary, that as soon miles, and find almost every night the necessary means could be found,

Oregon to set in order the things where he then did send them. "Go here and there, as circumstances and into any city of the Samaritans would seem to require. (See Gospel Visitor of last December page 379.)

From this the necessity is sufficiently evident, that something must be done now, of which there was thirty years ago scarcely a thought of its possibility or probability; and what is necessary becomes our duty.

the question also arises, But Have we the men for such a work? -Thirty or forty years ago our brethren might probably have said, and that justly: No, we have not. The few bishops and ministers of that time were mostly able preachers of the Gospel, but only in their german mother-tongue, and were, especially the bishops, too much advanced in age, to undertake such great journeys. But also in this ney. But who would now-a days respect things have changed much. We have now brethren, and bishops too, and not a few, who are able speakers in the English language, and of an age, when voyages by water and by land may not be altogether too burdensome. Yes we rejoice to be enabled to say, that there is no want of such brethren, who would be able and willing for Christ and the Gospel's sake to take upon themselves the hardships and dangers of so great a voyage.

also required means, and that pecu-

that are wanting, and ordain elders ve not into the way of the Gentiles, enter ye not, but go rather to the lost sheep of the house of Israel." They were then to remain altogether within the land of the Jews, among their own people, where they could always find a hospitable shelter, and hence needed no monev. Let us also recollect that the whole country of the Jews was scarcely half as large, as for instance the state of Ohio is.

> Thus it was in former times an easy matter for our brethren to attend our yearly meetings, while they were most all held within a small district, (East and West of the Susquehannah interchangeably.) Most of the brethren could reach it on foot, and stop by the way with brethren. Then they needed little or no money or scrip for their jourthink of undertaking a journey of 500 or 1000 miles to the yearly meeting, as for instance this coming spring to Tennessee, without having some gold or silver in their purses, or some scrip for their journey?

For this very reason, it seems, the Lord, when he before his ascension gave to his disciples the command, to go into all the world, and consequently also in the way of the gentiles, and to preach the Gospel to all nations, did not confine But for such voyages there are them with such restrictions, as in their previous mission, but left it. niary means. 'Tis true, when the to their own prudence and discre-Lord sent forth his disciples for the tion, how they should prepare and first time, he told them to "provide fit themselves out for such journeys, neither gold, nor silver, nor brass and to the love and providence of in their purses." Matt. 10:9. But their brethren, who should send we ought also not to overlook, them out, and (notice well!) dis-

In case now that some breakers hars were collected. Now we sak. should go or be sent to California How long would the brechren in competation of such brothers, that could be sent to them! And we This, then, would cause an expense a better way in this respect, than of at least from 800 to 1000 Do lars has been pursual hitherto. New the question arises, Who is to defray these expenditures! Are the brethren, who are to be sent, 100 do it from their own probers! Or are the thursday, from whose milest they are to be sent, and who request the gentleman who was gowill be deprived for so long a time, ing to precede him by prayer, to be as this journey may require, of sure not to be very long. Mr. Jay. their services, are those chareles to at his own simpel, always presented bear the expense too? Or are we going through the whole of the serto look to the small, weak churches vice himself; and on one occasion he is California and Oregon, to take quaintly said to a minister who had them upon themselves at least in offered to pray before the sermon, pars?

would say, No. not individual break- what my own scythe." The congreren, seither individual chareles gation generally thought that he should bear those expenses, but the could when it fetter than any one whole Brotherhood about suite and else, and he always considered that help together and then it will not fall the prayers, which seldom occupied hearily on any one. Bus how is this more than a number of an hour. Insocal-Let us consider a case sear he invariably repeated, prepared his at hand, and known to all the read, mind for the ecroon. It is a re-

missed them, or as the german brediens came from Tennossee to translation has it, equalited them, the yearly meeting, and taked for For so are bend Acts 15 : 20, 22, assistance, in order po relieva our Chap. 17: 10, 14. Indeed so care, beloved brother Samuel Garrier ful were the brothern for Paul, that from an unjust debt and fine, inthey not only expedited him but fixed on him there, because he some also were allow with him, had preached the Gospel in its pu-"enadosing him and bringing him viry and simplicity. But an the to Athens, that is, percenting and yearly meeting instead of 200 dolproviding for him," chap. 17: 15. hers required, only about 25 doland Origin, is uppears from the Oragon have to wait, and building know something about the cast of fear, in this minner the sending of such journeys, that no less than brethren would be postponed most from four to five hundred Dollars too long, to do our brethren beyond are necessary, to bring one man the Rocky mountains any good. there and lack again, and not less But we state this merely to show, then two brothren ought to be sent, that we must whose another and

To be continued.)

The Minister and his Scythe.

How frequently have I beard him "No, sir, I am much obliged to you It seems to us, that every brother for your kind offer, but I like to to be done, and N. B. to be done studing the Lord's Prayer, which ers of the G. V .- Last spring some markable fact, that on entering the

This he would open the Edite at this open where the Lord Prover agrees having on several accessions to prove the which is made almost that had a the presentation of the reservoir of the point — Lord Time of the first transfer of the first tra

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The priceless Gift.

mercenary. They will do almost in the world to come life everlastanything for money. They have ing." no notion of any man taking a course which does not tend to profit. Many of them think we pay people friend, who was at the time in very to become Christians; that we hire men and women to receive baptism and profess faith in the doctrines of Jesus. One of our new converts recently held the following dialogue with a neighbor who attempted to catechize him on the subject:

." How much did these foreigners give you to join their church?twenty dollars?"

"More than that."

"A hundred dollars?"

"More than that."

"A thousand dollars?"

"More than that."

"How much, pray?"

"More than the value of the weight of this mountain in silver and gold."

"In the name of Budda! what?" cried the astonished interrogator.

"This precious book," said the Christian, holding up his Bible, "which tells me of God and Christ, Calvary, salvation, and everlasting life in heaven." - Dr. Went-

A Beautiful Reply.

A pious old man was one day walking to the sanctuary with a New Testament in his hand, when a friend who met him said:

"Good morning, Mr. Price."

"Ah, good morning," replied he; "I am reading my Father's will as I walk along."

"Well, what has he left you?" said his friend.

"Why, he has bequeathed me a Chinese are exceedingly hundred-fold more in this life, and

> This beautiful reply was the means of comforting his Christian sorrowful circumstances.

For the Visitor. THE FAMILY ALTAR.

Beloved Brethren: Through the divine will I have thought to give a few suggestions concerning the family altar. Are we like Abraham of old, the father of the faithful, that wherever we cast our tent, there we erect an altar to the Lord-like Abraham who traveled out of the land of his nativity unto the land that the Lord had promised to show unto him because of his obedience and faith to the Lord? for he was willing to leave his former acquaintances, and so he took his household and departed and went in search of the land that the Lord had promised to show unto him. Now as Abraham was coming into Canaan, and as he passed through the land unto the place of Sichem, unto the place of Moreh, a place that was rendered famous, the next generation by the well of Jacob, where the Savior of the world, wearied of his journey, sat down and conversed with the woman of Samaria; when Abraham was come to Sichem, the Lord appeared unto him and said, "unto thy seed will I give this land." This promise was now for the first time revealed to him, and the land was not only to be showed unto him, but given to him; and of this he was assured by the express message of God.

that know the weakness of our that you cannot spare one quarter even for a night, without erecting sufficiently early in the morning, an altar to God for his numerous and that in the evening, the nature household to worship. Are you of your duties, and the hours they then, my brethren, equally careful compel you to keep, would illy harin the observance of this great duty? monize with the observance of Do you erect in all your dwellings, such religious duties. Could you in the family altar and assemble your your conscience, believe it, you households, and call upon the name would not venture upon such an exof the Lord? Or are you strangers cuse to Him. O do not pretend to to this important and valuable du-satisfy yourselves with so shallow ty? Do you content yourself with or false a subterfuge—an unholy your own devotions, and leave your sham of being counted too earnest in

He then, even the Son of God, ap- families and households, those whom peared unto Abraham, and promised God in his good providence has that all the land he was travelling brought beneath your roof, to live, through, should be made over to and as far as depends upon you, to his heirs forever. There builded die, in ignorance of Him "whom Abraham an altar unto the Lord truly to know is life eternal?" If who appeared unto him. This was this be so, it is our painful duty to the first act of worship, or the first assure you, that as christian massacrifice made by Abraham to the ters of families, you are neglecting a Lord, Gen. 12: 8. There Abraham very important branch of your ducast his tent a second time, and ty, to your Master which is in there builded he an altar unto the heaven. He, who is no respecter of Lord and called upon the name of persons, will require of you an acthe Lord (or in the name of the count of every soul committed to Lord.) Now let us for a moment your care. Were they then asapply this to every christian parent, sembled for the purpose of Family and ask ourselves whether we have prayer? These are inquiries which erected that altar and whether we one day be made of you: Will you , are not willing now to erect it. reply to all, or any of them in the And are we in favor of the com-negative? Will you say, "It is true, mands and ordinances of the people I was the master of a christian of God at all times, and in all household for ten, twenty, or fifty companies, when others neglect years, but I never thought it neceswhat we believe to be the will of sary during that time, that as a God? Do we persevere and prac- family, we should bow the knee to tice them? And when others dis- Thee or name the name of Jesus." parage those whom you in your My brethren, this ought not to be heart believe to be the people of so,; you cannot offer one reasonable God, do you defend and support and satisfactory excuse why they them? In these respects the coward-should be so. You will not tell ice or rather the faithlessnes of men that God who seeth in secret, that is perfectly astonishing even to those vou have no time for these duties, fallen nature. We have seen that of an hour morning or evening, for Abraham never pitched his tent his service, that you cannot rise G. V. Vol. X.

religion-of paying more respect | Him with whom we all have to do. to it than the rest of the world. There is a time coming, when you will yourselves be astonished that the fear of the world, or the love of the world, was ever permitted to weigh with you even as the light dust upon the balance-when all that you might have done for God will appear far too little, and when the solemn words of our Redeemer will assuredly be fulfilled, "Whosoever is ashamed of me and of my words in this adulterous and sinful generation, of him also the Son of man will be ashamed when he cometh in the glory of his Father with his holy angels."

Cut off therefore at least this one source of self-condemnation. Delay no longer to erect the family altar, and to eall upon the name of the Lord; to read the word of God to your family, to confess together before God as a household your family sins, to aeknowledge together your family mercies, and to petition together for family blessings. Duties, such as these, indeed, when faithfully performed, will not, and eannot want a blessing, because they will not, and eannot stand alone. They will under the divine teaching and guidance, lead you carefully to review the whole tenor of your life and conversation, and to compare it with the dietates of that Book which you esteem of sufficient authority to read before your assembled family. When you read day after day in the hearing of your chilthings are naked and open before for his many tender and rich mer-

Brethren, then let us ask ourselves each respectively, am I not contradicting by my life, what I am daily reading with my lips? How can I act as a servant of the living God in my family, and then go forth in the morning to the daily duties of life in an unchristian, unholy, or uncharitable spirit?

These are considerations so solemn, and at the same time so scripturally true, that I cannot but feel assured that if they were allowed their due weight, and followed, that family prayer would be no longer neglected-that morning and evening you would all draw around the family altar and offer your humble thanks unto Him to whom I and you have to give an account of our stewardship here. Then, my beloved Brethren, remember that the father of the faithful, wherever he had pitched his tent, there he erected an altar to his God. Then let us all be so faithful, as never to become weary to offer our humble prayers to God through Jesus, for in him we have access to the water of life. And let us draw therefrom freely, for in it we find nourishment for our souls.

> D. B. G.

Nettle Creek, Ind.

For the Visitor. THE MISSIONARY LABOR.

When Christians behold the provisions made in the New Testament to reinstate all the lost sheep of the dren and domesties, that many of house of Israel, and the Gentiles too, those things which are most highly in the state of peace and immortalesteemed among men, are an abom- ity revealed, they cannot repress ination in the sight of God-that all their feelings of thankfulnsss to God cies, and for his long suffering in Rome. Remember, dear brethren, still waiting as in the days of Noah, what advantages we have for travtill all shall hear the word.

And my dear reader, christian friend and brother, when we consider the goodness of God, seen in connexion with the freedom of these United States, and her glorious principles of religious liberty embodied in her "Magna Charta," with what zeal and interest should our heart yearn for the spread of that glorious light, which can enable men to distinguish truth from error, good from evil, and heaven from hell?

True, time, and a prayerful and thoughtful exercise of mind in sincerity to God through Christ, must necessarily be included in the christian character, yet, in a general sense, he is happy who forsakes his evil way, comes to the cross of Christ, and puts all his trust in him. Therefore knowing that an immensely great number are still struggling in darkness, in a great measure from a want of a more extensive ministry, for Christ lays it down as an axiom, that "the harvest truly is great, and the laborers are few," a diligent and welldisciplined number of harvest laborers should be sent abroad in our land, whose object would be to teach the lame to walk, the blind to see, and all things whatsoever Christ commanded. When laborers can be found who are willing to go; they should be sent, In our nation, the truth should be proclaimed to all who can be reached. And the modes of traveling are so various, that traveling is comparatively

what advantages we have for traveling, and for letter correspondence, and for spreading the truth. How diligently we should be using all these means at our disposal in endeavoring to correct the many errors, in the christian world, and in restoring to the world a pure gospel. O how desirable that we should have ministers fully qualified for the great work; -ministers possessing wisdom and meekness, and all the ministerial gifts imparted by the Holy Spirit, that they could boldly and effectually declare the whole counsel of God.

But may we not inquire, who is sufficient for these things? Surely this almost startles us! The responsibility is indeed great! Can any one think himself able? Some may presumptuously think that they are able. But how are they able? their ability of the carnal flesh or is it of God? All may, through vanity, think they can preach; but can the man of vanity properly and successfully preach the commandments of God? Certainly not. Then the teacher should be an humble man, "thoroughly furnished unto every good work," &c. And how shall he obtain all the necessary qualifications? By confidently relying on God, and by a faithful discharge of his duties.

commanded. When laborers can be found who are willing to go; they should be sent. In our nation, the truth should be proclaimed to all who can be reached. And the modes of traveling are so various, that traveling is comparatively nothing to what it was when St. Paul traveled on the great Sea to "ye should earnestly contend for

the faith which was once delivered unto the saints." Here, then, is our work, and if we seek faith and strength from Jesus, we shall never know in our efforts to do good, such a word as fail.

Let us arise, and awake from sleep, and Christ shall give us light enough to understand the truth. O who will stay in the city of destruction? Who will slumber? Can any one remain unconcerned when Jesus is always ready to receive and help. He is never weary. He still waits in mercy, and is anxious to see sinners come flocking home. But O, how dull and dead is the sinner! But as it is presumed the minister knows the danger sinners are in, bow willing and anxious he should be to have them reclaimed! and how ready he should be to make every sacrifice he can make to have them reclaimed.

Brethren, let us begin the work in our own hearts and in our own houses first. Let our hearts be joined in this noble effort. Let no low or improper motive actuate us, but let us have an eye to the glory of God, to the good of mankind, and to that "inheritance which is incorruptible, undefiled, and which fadeth not away."

Shall we then say, go on brethren, "and practice what you know." Strive to preach what you will wish you had preached when you come to die. And let us try to live what we preach. Be instant in season and out of season. And remember that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

J. I. C.

For the Gospel Visitor. EXHORTATORY.

Editors Gospel Visitor:

Dear brethren; having a few leisure moments, my mind was impressed with the adage, "While unemployed the mind seeks for amusement." Hence I thought, I would employ my mind for a few moments in a social intercourse with my brethren, whosoever they may be, and wherever these lines may chance to come, as the Visitor is a channel through which we can speak to many as well as a few; we therefore embrace the opportunity. Well, my dear brethren, how do you feel, and what are your prospects of a home in heaven? A home high up in heaven, that outshines the brilliancy of the noon-day sun! Is it not worth striving for, since it is more precious than silver or gold, and worthy the attention and candid consideration of all God's creation? O yes, my dear brethren and sisters in the Lord, we will there have a house to dwell in, a house not made with hands eternal in the heavens, where we can walk the golden streets of Zion with palms of victory in our hands &c. A pleasing thought indeed. Then why should we be discouraged, notwithstanding our many seeming trials while sojourning here below? When we take into consideration the trials that our Savior underwent for us, those slight afflictions of ours seem to vanish from our eyes. Behold our blessed Jesus? see him arraigned before Pontius Pilate with all the false accusations that those wicked Jews could raise against him! Hear them crying out, Crucify him! crucify him! See that crown of thorns put upon his those sharp pointed thorns entering hear him cry, Eloi, Eloi, lama Sahis tender forehead, and see the bachthani? My God, my God, why warm blood dripping down? Then hast thou forsaken me." "Father look vonder, see him going with into thy hands I commend my spirthe heavy cross upon his shoulders, it." He bowed his head, and gave followed by an innumerable multi- up the ghost. Hark! Hark! hear tude of people, particularly of wo- the sudden noise! See the veil of men, and when the blessed Jesus, the temple rent from top to bottom. who always felt the woes of others See those craggy rocks come tumbmore than his own, saw them, he ling down, &c. O dear brethren, said, "Daughters of Jerusalem, think of our Master and his sufferweep not for me; behold the days ings! We shall then forget our are coming, in which they shall trivial or seeming troubles, and resay, "Blessed are barren, and the joice in those heavenly privileges, wombs that never bare, and the we have of worshiping our God and paps which never gave suck. Then Father, in our own sanctuaries and shall they begin to say to the according to the dictates of our own mountains, fall on us, and to the conscience. Oh brethren, be faithhills, cover us. For if they do these ful; do not forget the assembling of things in a green tree, what shall be yourselves together as the manner done in a dry?" Luke 23: 28. See of some is, but meet often, pray now he has arrived at the place of ex-

tender head! Oh can you not see but cannot save himself, &c." Oh with, and for one another. There ecution, called Golgotha, or place of is nothing more beautiful and enskulls, from the fact that it was the couraging than for brethren and place of executing criminals. See sisters to meet together, and talk one of our Redeemer's friends offer- about Jesus .- We here in Miami ing him a stupefying drink in order County, Panther creek church, meet to lessen the pain he was about to once a week for social exercises, undergo. But he would not drink when, and where the brethren with it; but with fortitude and patience pleasure and zealousness of heart bore his sufferings. Oh see them mingle their thoughts together, strip him and fasten him to the rug- converse about Jesus in a lovely and ged wood, driving the nails through spiritual manner, and harmonizing his tender hands and feet! And with each other, neutralizing all instead of crying out for the sharp- discords, and causing a general funess of pain, hear what he says; sion of thought, action, deed, and "Father forgive them; for they purpose, to exist among the brethknow not what they do." Oh what ren. O would to God that all supermeekness and goodness, which can-stition, selfishness, and religious bignot be equaled by any, but should otry was removed from our hearts. be imitated by all. Then see those and that all who profess the name soldiers after crucifying him, rally- of Jesus, could meet and worship ing around and engage in a general together in our sanctuary—that we course of mocking, hailing him, and could have a little more charity saying, "If thou be the King of the toward each other, and cleave more Jews, save thyself; he saved others closely to the word of God, for it is that which will make us free, for it having some learned ministers to is the power of God unto salvation defend our doctrines when they to all them that believe, to the Jew first and also to the Greek.

Fraternally

Covington Ohio.

For the Visitor. EDUCATION.

We sometimes hear it remarked that reading and writing are all that is necessary, in point of education, to make a christian, whether minister or lay member. so they are. There can be christians, and no doubt are, who have no education at all. But I do think it is highly necessary to have, at least some, educated ministers, for this reason: It is now 1860 years since the commencement church which has existed in varicountries, and its doctrines have been translated into different languages, and the language in which we have them, we all know is not the original. Now suppose none of our ministers had any more education than merely reading and writing, and some learned professor of some other denomination would attack some of our doctrines, telling us that in the original Greek language those doctrines were differently understood and practiced. What would we do? Certainly we would be unable to help ourselves, to the great detriment of the church, & perhaps to many not belonging to the church. When we are all able to meet our opponents on every hand, it is certainly encouraging. But to fail in just one point must be discouraging. Hence, the necessity of

are assailed.

I readily admit that if the church had been organized in our day and time, and in our language, then there would be no necessity for more education than a correct knowledge of our own language. But as already stated, the church having undergone such various changes, and its doctrines being so often misconstrued, I do think it is of great importance to have some ministers well versed in church history, and in the language out of which its doctrines have been translated.

Now I do not wish to be understood to say that none ought to preach but educated persons; no not at all. We have a great many successful ministers of but common education. We can not do without them. I have often thought that their exhortations were more edifying and cheering, than those of more educated ministers. But then I think it is wrong to say we shall not have any learned ministers who are certainly excellent in doctrine.

> Fraternally S. M.

GOVERNMENT OF THE CHURCH

We must take heed how we govern the church of God. Our Lord usually called the church "the kingdom of God," and "the kingdom of heaven;" and he has not been less careful in providing for its government, than for its enlargement. The scriptures afford all necessary instruction on this subject. On this point a responsibility as weighty as eternity rests upon the church. rebuke thy neighbor, and not suffer Her official members are made stew- sin upon him." Lev. 19: 17. The ards of their Master's house. To Scriptures are a sufficient standard them has he committed his treas- by which we may determine what is ures, to them has he given a charge proper to be allowed in the church. to feed, instruct, and correct his These little unnoticed foxes spoil children, and he will not fail to the tender vines of the church. avenge the wrongs practiced upon They characterize the worldling, them. If we say, our Lord delay- and point out to the observation of eth his coming, and shall begin to all, the loose professor of Christiancome at a time when we look not urged as a reason for indulging for him; and he has informed us It should be impressed upon the and the increase of the church. mind of every member of the church, called to a number of particulars.

1. We should be faithful in noticing what may be considered small deviations from the Christian character. Custom may have removed the reproach from some sins, and they may be termed trifling offences; be considered trifling, and a solitary or make that right which is wrong; wrong ever bring our Lord to conof our Divine Master, when they the disease appears. are committed to our care? God 3. We should be impartial in the has said, "Thou shalt in any wise government of the church. No per

beat our fellow-servants, he will ity. Our own faults may not be others in theirs. This would be a that we may expect no mercy at mutual encouragement to sin, and his hand. We have, therefore, no a kind of mutual assurance against less need of caution in this partic- its consequences. Mutual faithfulular, than in those already noticed. ness will promote the general health

2. In the government of the whose duty it is to judge in the church we must be prompt. Faults church, that he take heed how he should be noticed as soon as they acts in the discharge of this duty. are known. They are not likely to On this subject our attention is correct themselves; but will increase in strength and number, by letting them pass unnoticed. Besides, this, the worldling and the delinquent will be led to the conclusion, that such errors are intentionally tolerated in the church. If a sin but custom can never sanctify sin; individual only be concerned in it, if connived at, it will probably benor can a perseverance in what is come general, until, by its long continuance, and the numbers imsent to it. We are not willing to plicated, it becomes hopeless to atresign the small pecuniary claims tempt a correction. In this manner we hold against those with whom have all the corruptions of Christiwe have dealings, nor allow our anity obtained their standing in the property to be purloined in small church. And thus the honor of rearticles, or pass unnoticed small ligion, and the reputation of the insults upon our persons, or slight church, materially suffer, and peraspersions upon our characters. haps the unfortunate member per-Why, then, should we be less particular with the interest and honor the remedy be applied as soon as

In this particular we are exceedingly liable to err. 'It is difficult to reprove the faults of those whose friendship is needful to us, or whose relations are numerous and honorable, or whose age and former usefulness entitle them to our particular regard. We may fear that a faithful course, in such cases, will result in the withdrawal of pecuniary assistance, or in family disaffection. But whatever may be the consequence, we must not forget the admonition, to "know no man after the flesh." The members of the church have equal right to justice. Although this equal administration of discipline may sometimes be painful, the health and prosperity of the church requires it. To permit a faulty member to live in such a manner as to impoverish his own soul, and bring it to ruin, is a wrong method of manifesting our kind feelings, either for him or his connections. It is well known that such circumstances do persons in not wish to be reproved; but our covenant engagements bind us to do it: and if we neglect it, we shall incur the displeasure of our Master. The faithfulness of the prophet Nathan with king David, 2 Sam. 12: 7-14; Micaiah with Ahab, 1 Kings 22: 17-21, and John the Bantist with Herod, are noble examples of Christian duty. "Open rebuke is better than secret love." And,

4. We must be meek, spiritual, and scriptural in the discipline of the church. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; consider- heart; and lean not unto thine own ing thyself, lest thou also be tempt-understanding." Prov. 3: 5.

son should be privileged to do wrong. ed."-Gal. 6: 1. To be unkind or overbearing in such cases, would be the direct way to harden and disaffect the unfortunate brother. The object to be had in view in all our labors of this kind, should be to "gain our brother." And we should be scriptural in what we do. There have been many discipline makers, and many rules have been made for what offences and in what manner we shall deal with our delinquent brethren. But not much credit is due to those who have affected to be wise above what is written. rules the scriptures give will be found, in the end, to be the best calculated to effect the desired object. We assume an awful responsibility when we depart from them. There are but few, comparatively, who are invulnerable to acts of kindness and a tender Christian solicitude. We must also be unwearied in our efforts to reclaim a wandering brother-not less so, than when we attend on a brother who may be sinking under a literal sickness. In this case, if the first or second dose of medicine prescribed for him has not the desired effect, we do not abandon him, to fall a prey to his disease; but persevere in our efforts while life remains. And should we be less patient and persevering in saving a soul from hell, than we are in restoring a body to health? Certainly not. And "he that converteth a sinner from the error of his way shall save a soul from death, ane shall hide a multitude of sins."-James 5: 20.

Selected.

"Trust in the Lord with all thine

For the Visitor. LOOK TO THYSELF.

"Peter seeing him, saith unto Jesus, Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me. John 21: 21, 22."

Dear Brethren: From the above text we very plainly can see that for us to look to God's word and ourselves is of the utmost importance. I fear there is a fault among some of us in this particular. often have we been made to weep and lament on account of this failure which is in some of the breth-How often have I heard brethren tell over a long black catalogue of bad deeds done by such a brother or such a sister, that perhaps has transpired years back, and the offender has made sufficient satisfaction! the thing is buried, and forgiveness obtained, and he has proved by his life and walk, that he is trying to walk in the narrow road. O may God forgive us of this failure! My heart has been made to bleed when hearing such a discourse. And how often has such conversation been indulged in, in the presence of those that are not members of the church. Brethren, consider upon it. What an evil effect it has upon the prosperity of the church. The world is ever ready to harbor such things. while we occupy this position, are we not standing in the way of sinners? And while we are conversing about the ills of the Brethren, we are not meditating on the law of the Lord. Dear Brethren, if our blessed Lord at the day of judgment, mandments: for this is the whole would begin to enumerate our evil duty of man." Eccl. 12:13.

deeds, how would we enter the celestial city? But blessed be God, if we repent in sincerity, and forsake our sins, he is faithful to forgive, and that is the last of it. Now let us take the apostles for our example, and Jesus Christ for the chief corner stone, to build upon. But furthermore, there is no good results from such conversation. And whatever is not of faith is sin. The apostle tells us to forget the things which are behind and to look forward to those things which are before us. Brethren, let us not spend our time in rehearsing things that have been settled, for it destroys the love and unity of the brotherhood.

The apostle tells us that he that "seemeth to be religious, and bridleth not his tongue, this man's religion is vain." Things that have been settled, should be forever dropped both in public and in private. The Psalmist says, "my tongue shall talk of thy righteousness all the day long." "But fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather of giving of thanks. If our time be thus employed, we will do well. But while we are watching others the devil is watching us, and often gets us into difficulty if a breach has been made and healed. What is that to thee? follow thou me.

A. CORRESPONDENT.

"Fear God, and keep his com-

For the Visitor.

TRUTH.

Truth is a jewel. It is the most precious thing of which we think. More precious 'tis than diamonds, rubies pearls, or gold, precious though they be. "Truth is stronger than fiction." The lover of the marvelous will find wonderful things in truth. What romance, novel or eastern tale can rival the Savior's birth, and life? What Homer can excel the lofty poems of the Bible? Is not the story of the creation more wonderful than any romance? What fairy tale presents such wonderful creatures to our view, as does the magnifying glass, directed to a drop of water swarming with life, or to the tiny insect, or to the glittering occupants of the starry What Arabian heavens? equals the thrilling history of the times that tried men's souls-of the destruction of the "Holy City?"

We should be truthful in every thing. Do we not admire truthful people? Those who will stand to their principles though it take all away from them but conscious integrity? all but the honest beauty of their true lives? There have been honest people, who rather than speak oract contrary to the still small voice within, which is the voice of God, have died in torments, on the cross, and amidst the burning fagots. They have been sawn asunder, cut to pieces inch by inch, &c.

Thus did the martyrs of the olden time. Thus let us possess this good principle of truth. Truth is the brightest ornament of life. Let us all seek to wear it, now and forever. Let it be our guiding star. Let us go whithersoever it leadeth

us, and it will lead us to enjoy the beauty and melody of Heaven. We should love the truth as the poor slave loves the one that has freed him from his loathsome bondage, for truth only makes us free.

"Truth.

Brightest ornament of youth,
Seek to wear it in your crown.
Then, though all the world should
frown,

Thou hast won a glorious prize, That shall lift thee to the skies."

M. L. T.

Menton, Miami Co O.

The Family Gircle.

ANNE, THE FRETFUL.

I once knew a little girl (I fancy many of my readers have known children like her,) who had every comfort of a good home, kind parents, and all the enjoyments of life. She had never known want or sorrow of any kind. Yet amid all, this child was not happy. She had a fretful temper. She was clever, and read many books, but she did not profit by them.—At meal times, she generally wanted something different from what was on the table; when her new clothes came home. she always thought she should have preferred a different color or pattern. On fine days, she would complain how it tired her to walk out, and on wet days, she murmured that the rain kept her in the house. Now, this Anne Osborn was not an unkind child. She was good to dumb creatures, and very charitable to the poor; and she was not idle, for she attended to her studies diligently; but her temper was peev-

This disposition of course brought its own punishment; few children ever shed more tears than poor fretful Anne. She made herself thin and delicate by her worry. Her parents deeply grieved over this sad, gloomy spirit. They tried change of air and scene, and the company of other children, admonitions and punishment, still the child kept her discontented nature, and never made a friend, or enjoyed the blessings around her.

Mrs Osborn was very charitable, and visited many of the poor in her neighborhood. She had not hitherto taken her little daughter, because the child had always complained that it made her still more unhappy to see poverty and sick-

One fine June day, Mrs. Osborn and Anne were walking in a pleasant country lane, and the little girl watching the light, fleecy clouds, and saying, "Don't vou think it will rain, mamma? ever shall we do, if it should rain? Had we not better turn back?"

But Mrs. Osborn still went on.

"I'm tired, mamma," said Anne. "I should like to sit down on that bank, but I'm afraid there are insects there."

Still Mrs Osborn continued her Suddenly there came a sweet sound, borne by the still summer air. It floated to them—a pleasant melody, sung in a clear, full, soft voice.—The walkers paused to listen.

how lovely!" said Mrs Osborn.

"What is it, mamma?" said Anne, half frightened.

most happy as well as sweet singer!"

Again and again came the strain; they recognized a simple melodythat like the wild flowers is none the less beautiful because familiarthey walked on faster in the direction of the voice, and the words came distinctly-

"Around the throne of God in heaven, "Around the throne of God in heaven,
Thousands of children stand;
Children whose sins are all forgiven,
A holy, happy band,
Singing glory, glory, glory,
Singing glory, glory, glory."

O that chorus! how it swelled upward, scattering notes of joy, as if the air was filled by an angel's voice.

A sudden bend in the lane brought the singer into full view. was a little lowly cottage in a garden, and sitting at the porch surrounded by osiers and willow wands. was a boy with an unfinished basket on his lap, at which he was working. The mother and daughter stayed their steps, and looked and listened in silence. With wonderful quickness the boy's fingers moved. Anne noticed that he did not look at his work, his head was erect, he seemed to be gazing upward, while the rich notes of his voice poured out their gift of sweetness. They crept nearer. could see at once those wide-open eyes were blind; yes, the boy sitting there in the sunshine, amid the bloom of flowers and under the waving trees, saw none of the flush of beauty around him, yet how happy he looked; his face seemed all aglow with the light of a glorious spirit; again, again the chorus rang out-

Singing glory, glory, glory. Suddenly he stopped, his quick

ear caught the sound of footsteps, "A singer, child, I should say, a and of a hand upon the gate; he turned his head round instinctively

"Is your mother at home?" said than the boy, said, "The days are Mrs. Osborn, seeing that she was heard.

"No, ma'am," replied the boy, "she had to go to work at farmer Rose's, and she will not be back till night."

"What! are you left alone all

day?"

"Yes, ma'am, mother was obliged to go; but I'm not lonely, I have my work to do, it's as much as I shall get done by four o'clock," he said, twisting away quickly all the time at his basket.

"You do not work after four o'clock, then?" said Mrs. Osborn.

"Not to-night, ma'am; three days a week I go to the school to help to teach the children to sing."

"You learned to sing at the blind

school, I suppose?"

"Yes, ma'am, and since I've been home, Mr. Potter, the master, thought I might be of use to the children."

"I've not been able for the last month to call on your mother," said Mrs. Osborn, "but," she added, "I wish you to tell her I have been here," and then she gave her name.

"O, ma'am, you are one of the kind ladies who got me into the blind-school. I don't know how much to thank you, ma'am. I've learned a good deal, and I think I can get more than my own living; I want to help mother-to keep her if I can."

"My poor boy," said Mrs. Osborn, "it's very lonely and hard for you."

"O, not at all, God has been so good to us-indeed, ma'am, I'm as happy as the day is long."

born, looking more at her daughter that we have had a number of meet-

nearly at the longest, and you must be happy indeed." She thought of that long day in the blest abode, where it is said, "There is no night there," and silently gave God thanks that He had filled this dear child's darkened body with a spirit of light, and joy, and gladness.

As they walked home, Mrs. Osborn explained how the boy had been three years away at a school for teaching the blind; how he had returned during the last month, and was making himself useful without fee or reward, beyond the joy of his own heart, in the school. She did not fail to point out the contentment of his spirit to Anne. Poor and blind, toiling and often lonely; yet out of his feeble lips God had perfected praise. Anne's eves streamed with tears, she had felt the lesson, she resolved to try to conquer her peevish temper. was hard work. But from that day she tried. Whenever she was fretful, she thought of the blind boy, and in the course of time she also was able to say—

"O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me;" and then it was no longer a form or a mockery for her to use the words, "For thine is the kingdom, the power, and the glory, forever and ever .-- Amen."

For the Visitor. NEWS FROM THE CHURCHES.

Bush Creek, Frederick Co. Md. Feb. 4th. 1860.

Dear brethren: I embrace the It was a June day, and Mrs. Os- present opportunity to inform you

prayer. We had visits from several of our strange brethren, and these together with our own brethren, who labor regularly among us, New Testament, to attentive congregations. After they left us, our Ohio, preached some seventeen trict, in word and doctrine, And forth by our beloved brethren, who as laid down by our good Master. labor regularly in the ministry amongst us, but preached out of the same book, and the same Jesus, to

ings of late in our district, and we presence of the Lord was with us, have every reason to believe the and I rejoice to say that the seed sown Lord has been with us in answer to by our strange brethren, has taken root, and my prayer is that it may be as bread cast upon the waters, to be gathered up in due time. At the close of our meeting several preached for us. Our beloved breth- came to the brethren and made it ren D. and S. Longenecker were manifest with tears in their eyes, with us several days, and preached and hearts all broken up by the the true gospel as laid down in the power of the gospel, that they wished to be united with the people of God, and serve him in his apbeloved brother Joseph Kelso from pointed way. They will be attended to at our next regular meeting. times in different parts of our dis- My prayer is, that God will continue this good work amongst us, until although a stranger to nearly all of many who are out of the ark of us, I rejoice to say he brought no safety, will be brought to a sense other gospel to us than that held of their duty, and obey the gospel

A. H. R.

From the same.

attentive and solemn congregations. Since I wrote to you last the good Our brethren in the ministry, and work of the Lord has been going their little flock over whom they on amongst us, sinners have been have charge, have been edified, and made to feel and cry for mercy. On built up, by the presence of the Lord's day, 19th. two were bapholy Spirit, and have been made to tized. And yesterday (Lord's day) rejoice in the God of their salvation. we had a glorious time, our meeting And sinners have been made to house was filled full of attentive tremble at seeing their true condi-people to hear the truth as it is in tion. On last Lord's day, our Jesus, by our beloved brethren, and brethren baptized two young persons after meeting, we repaired to the who were brought to a sense of water, and in the presence of a vast their duty, which required them to multitude six were received into obey the gospel. And at night, our church fellowship through the orbrother preached his last discourse dinance of baptism. Great solemnity from Luke 14: 15-24 verses inclu-prevailed during the administrasive. Subject-"A certain man tion of this holy ordinance. Truly made a great supper and bade many the presence of the Lord was with &c," which was proclaimed with us, and my prayer is that God will power, and according to the gospel. continue this good work that has We were all made to rejoice. And been commenced in our midst, until after prayer, we all joined in singing many who I feel satisfied are conthe Pilgrim's farewell. Truly, the vinced of their duty to obey the

word of the Lord, Oh I cannot ex-|can inquire for the brethren's houpress the joy that I have, together with the brethren experienced during the last month. Pray for us brethren that we may all hold out faithful to the end, that we with you, and all that keep the commandments may have right to the tree of life, and may enter in through the gates into the city, and possess rest prepared for the people of God, is the prayer of your unworthy brother in the Lord

A. H. R.

Extract from a letter from ----of Cownshanock church Pa.

Br. Joseph Kelso has been with us and held a series of meetings in our congregation. There were eleven added to the church by baptism. We add, some of these were our near relations; and the others, our acquaintances.

May the God of grace give them the means to persevere in holiness, form them lights to enlighten other hearts, make them fruitful in every good word and work, and enable them to be "perfect, entire, wanting nothing."

L. K.

Notice A

Brethren coming to the annual meeting this spring can come east and west by railroad to Limestone Depot the nearest point, it being about three miles from the place of meeting. Brethren will be there to convey the brethren and friends home with them, for entertainment. Several brethren live near the station, that, if any would wish to come a few days before the meeting,

ses. As it is usual, for persons passing to and from their general council meetings, to avail themselves of the benefit of the half fare rate by railroad, Br. Joseph Sherly will make arrangements for railroad favor from Bristol to Nashville, and brethren living on the line of the different railroads, are requested make similar arrangements.

Please insert this to appear in the April No. By order of the church

at Limestone.

DAVID B. KLEPPER.

Poetry.

HYMN.

Mortals! are ye fain to know What is all my hope below, All my knowledge, all my sense, My treasure and my recompense! Jesus the crucified.

What the anchor of my faith? What the law my nature hath? What the perfect sacrifice, On whose power my heart relies? Jesus the crucified.

Who doth mediate between God my Maker and my sin? In my sorrows and my fears, Who hath looked upon my tears? Jesus the crucified.

In my days of bitter grief, Who alone can give relief? While my troubled watches keep-What Divine One stays my weep-

ing? Jesus the crucified.

Who my fainting spir it sees, Giving me for torment ease? Who, when grief and pain must be Fills my soul with constancy? Jesus the crucified.

Prince of Peace—say who is he That with blessings crowneth me? Whose the love that hither came To fire my spirit with its flame? Jesus the crucified.

Who is he whose death has brought

To my life a higher thought? Who the friend that calleth me To himself unceasingly? Jesus the crucified.

Who is he, triumphant One, Reigning in my heart alone, That from deepest suffering ever Doth my o'erfraught soul deliver? Jesus the crucified.

Who, when untried ways are mine, Offers me his torch divfne? What the pure and living light, Making all my pathway bright? Jesus the crucified.

Ah! together celebrate, All the Savior's blessings great, And a hymn of joy outpour, Singing, saying evermore, Jesus the crucified.

For the Visitor.

Hallowed be Thy Name.

We hear thy echoes far and wide, Proclaiming in melodious song The babbling brook, the rolling tide, In deep accent their notes prolong; The birds in tunes of joy proclaim Forever hallowed be thy name.

The distant groves with lofty trees Which raise their tops to greet the sun Bow down with every passing breeze, And rustle loud "'tis service done:" They heave no sigh, without a strain They utter hallowed be thy name.

The sun and moon and stars confess Without a word, in deepest calm ; From him their glories they possess, Nor fear to own their great I AM. Each twinkling star, each vivid flame Is nought but hallowed be thy name.

The rocks, the hills, the mountains high The distant islands of the earth In silent raptures loudly cr To him from whom they have their birth. They know their cause, they feel no shame, In whispering hallowed be thy name.

Time rolls around the days and years Through noiseless chasms vague and deep; Although mysterious he appears,

His ways are plain, He sows to reap. He says to all they must proclaim Eternally hallowed be thy name. A. S.

OBITUARIES.

)In order to insert the many on file, we had to condense and abridge considerably.

Died in N. Chambersburg, Columbiana co. O. February 1, 1860 brother JACOB BEHNER, at the house of his son John Behner, aged 83 years 11 months and 5 days. Funeral discourse by br. L. Glass and D. Byers from Rev. 22: 12.

Died in Washington co. O. the following children of brother JOHN and sister PATIENCE

1) October 3, 1857, URIAH GAULT, aged 6 mo. 17 days. 2) October 11, 1857, SAMUEL GAULT, aged

4 years 8 months

3) September 20, 1858, ELIZABETH MA-TILDA GAULT, aged 6 y. 11 m. 26 d. 4) November 27, 1859, ANNA GAULT, aged

1 y. 4 m. 13 days.
Died in Delaware co. Indiana, January 3, 1860 brother ALEXANDER PRICE, age un-

Died in Franklin co. Pa. January 17. sister SUSANNA STOVER, daughter of Jacob and Elizabeth Stover, after a protracted illness of 15 years. Age 25 y. 1 m and 28 d. Died in Linn co. 0. Jan. 24, sister HARRIET

MENTZER, consort of Samuel Mentzer, aged 55 y. 1 m. and 2 d. She was born in Washington co. Md. Funeraltext Isai. 38: 1.

Her days on earth are ended, Her troubles are all o'er, We trust to meet in heaven, Where parting is no more.

Died in Blair co. Pa. September 25, 1859. BARBARA SHELTZ, daughter of brother Philip and sister Mary Sheltz, aged 19 y. 11 m,

Dearest daughter, thou hast left us, Here thy loss we deeply feel; But 'tis God, that has bereav'd us, And he can our sorrows heal.

Also departed this life in the same county father JACOB SNIVELY, aged 75 y. 5 m. 14 d. He was a minister of the Gospel for over 40 years. Funeral services by A. Boyler and J. Huffman from Rev. 14: 12, 13.

Farewell, farewell, my children dear! I am not dead, but sleeping here; Prepare for death, for die you must, And with your father sleep in dust. Farewell, my dear companion too! My soul is happy far above, Where I shall wait till I see you, And live again, where all is love.

Died in Bond co. Illinois February 3, 1860. sister ELIZABETH HECKMAN, wife of bro-ther John Heckman, late of Miami co. O. after a protracted illness of two months, which she endured with Christian patience, fortitude and resignation Age not given.

Died in Jefferson co. Iowa January 14, br. JACOB HOLSINGER, a deacon of the church. Age 60 y. 4 m. 22 d. Funeral service by br, Lutz.

Died in Knox co. Illinois September 19. JOHN HEYWOOD, son of br. N. and sister Margaret Heywood of Clermont co. O. Age 18 y. 11 m. 23 d,

Green Castle, Pa.

MOLER, aged 62 y. 8 m. 9 d. He was a minister for a number of years.

Died in Hamilton co. Ohio April 28, 1859 br. ABRAHAM MILLER, aged 95 years. His bereaved companion is aged some 93 years, with whom he lived in marriage about 73 years.

Died in Nettlecreek church Wayne co. Ind. on January 29. 1860, (after a protracted illness of about 4 months, which she bore with Christian fortitude,) sister MARY BOWMAN, wife of br. Benjamin Bowman aged 50 years, 11 months and 3 days. The deceased was for many years a consistent member of the church. Funeral services by br. D. Hardman and C.

Died in Clermont eo. O. August 30 last, br. FREDERIC WEAVER, aged 85 y. 1 m. and

20 days.

Died in Clover church, Blair co. Pa. January 25, sister EL1ZABETH HOOVER, aged 75 y. 11 m. and 9 d. She was the widow of elder John Hoover, and a sister to elder George Brumbaugh.

Died in Carroll co. Ind. January 10 sister NANCY HUFF, wife of brother John Huff, aged 72 y. 9 m. 10 d.

Died suddenly of paralysis of the brain and spasms in Monocaey church, Maryland February 18, 1860 sister ELIZABETH BROWN, consort of ---- Brown, and daughter of brother John Weybright, aged 19 years, 7 months and 5 days. Although death singled her out as his victim early in life, we bless God that his grace made her love and serve the Saviour earlier still. Funeraltext 1 Thess. 4: 13, 14.

Died near Newhope, Augusta county, Va. February 7, brother JOSEPH COFFMAN, aged 39 years, 2 months and 25 days. He was a faithful member and deacon of the church, and left a widow and 4 children. Funeral discourse from Rev. 2: 17 by brethren Hershberger,

Long and Brower.

Died in the same neighborhood February 14, JACOB D. HUMBERT, second son of brother John and sister L. Humbert, aged 12 years, 10 months 24 days. Funeral text Matt. 18: 1-3.

Died near Ephrata, Lancaster county, Pa. February 18 brother SAMUEL LANDES, aged 74 years, 2 months and 21 days. Funeralservices by brethren Moyer, Reinhold and others from 2 Cor. 5: 1, 2.

Dicd in Jefferson county, Iowa in December last sister ——— MITCHELE, lately from

Ohio aged 87 years.

Died at the same place February 16 CATHA-RINE HARMAN in the 95th year of her age. Funeral services by brother P. Lutz.

Departed this life in the Welshrun church, Franklin county, Pa. February 21, sister -WOLF, about 60 years of age. Funcral services by brother C. Keefer and others.

Departed this life in same church March 1, brother JOHN SWORD, aged 56 years, 2 months and 6 days. Funeral occasion im-

proved by C. Keefer.

Died in Clark county Ohio November 2, 1859, SUSANNA SHELLABERGER, daughter of brother John and sister Juliana Shellaberger, age between 24 and 25 years. She was ill with typhoid fever 48 days, and concerned about her eternal welfare during her illness, and finally found consolation in her Redeemer. Funeral

Died in Clermont co. O. Dec. 17, br. JOHN services by brethren D. Studebaker and H. Brubaker on 1 Pet. 1: 24, 35.

Died in the same place Feb. 5, 1860, sister JULIANA SHELLABERGER, the mother of the foregoing, and the companion and wife of said brother John Shellaberger, aged 68 years. 9 months, and 10 days. She was a member of the church for some 25 years, and died in the faith of her Redeemer, and in hope of a glorious resurrection. At the funeral brother H. Rub-sam and D. Studabaker spoke from Rom. 8:

Died in Mahoning county, Ohio February 27, JOSEPH GOTERBA, an old and esteemed neighbor of the senior Editor, at the advanced age of 88 years, 2 months and 4 days. He had been a native of Bohemia, brought up in the Roman Catholic religion, which however he had renounced long ago, and having finally settled in our neighborhood; and, his wife becoming a member of our church, he attended regularly our meetings, as long as he was able. We were sorry that on account of indisposition and the bad condition of the roads we were not able to respond to the call to attend his funeral, and we trust the friends will excuse us.

Died at the residence of her son in Ross county Ohio March 3, sister EVA STOOKEY, relict widow of the late brother Abraham Stookey, aged 77 years, 4 months and 3 days. Funeral discourse by brother Joseph Kelso on 1 Cor. 15: 22. (A more lengthy notice with poetry will be inserted, as soon as we can find room.)

Died in the upper church of Rockingham county Va. December 24 old brother SAMUEL COFFMAN, in the 85th year of his age. He was a deacon of the church nearly 40 years. The funeral occasion was improved by Martin Miller and others from 2 Tim. 4: 6-8.

Died in the same church December 10 brother JACOB SONAFRANK, aged 55 years 5 months and 3 days. Funeral services by Solomon Gar-

ber and others from 2 Cor 5: 1.

Died in the same church February 20, brother HENRY SNELL, age 52 years; leaving a widow and 10 children to deplore their loss, which we hope is his eternal gain. The funeral oceasion improved by Daniel Thomas, Martin Miller and others from 2 Tim. 4: 7, 8.

All these three brethren died of a lingering

disease.

SOLOMON GARBER.

Died in Perry church, Tusezrora valley, Pa. November 14 brother JESSE REIMAN, leaving a disconsolate widow and six children, to mourn

their loss. Funeral services by br John Spanogle and Abraham Rohrer from Rev. 14: 13.
Also in the same church March 1 AGNES
MARY KAUFFMAN, daughter of brother
John and sister Mary Kauffman, aged 2 years,
8 months. Funeral services by br Abraham
Rohrer and W Panabaker from Mark 10: 14.

Our Aggie so dear has left us? Oh why has she left us so soon? Our Saviour must also have lov'd her, Or he would not have taken her home.

She sleeps in the valley so sweet: But her spirit has taken its flight: Lo, her form is but dust 'neath our feet, While she is an angel of light.

> M R

NEW PROSPECTUS OF THE GOSPEL-VISITOR.

FOR THE YEAR 1860, VOL. X.

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THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

VOL. X.

MAY 1860.

NO. 5.

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THE GOSPEL - VISITOR.

VOL. X.

May 1860.

For the Gospel Visitor. THE MISSION QUESTION. No. 2

We have seen in our first article, how with many of our dear brethren the great necessity and duty is felt, that the gospel in that pure and simple sense, in which it has ever been believed, preached and practiced in our churches, might be more extensively spread and made known. We have also seen, how in our last annual meeting steps were recommended, which are to lead to a more practical result in this matter, and that actually a special committee

was appointed, to concoct such a

plan, by which the whole brother-

hood may have an opportunity to

take part in the good work, and

that such plan should be proposed

to the next annual meeting.

We were in hopes since, from month to month, to see some drafts of this plan appear in the Gospel Visitor from members of that committee. But as there has not any thing yet come to light of their labors, and the time of our next yearly meeting is rapidly approaching, the writer of this could not refrain from communicating his reflections on the subject, without however desiring to anticipate any one, and least of all the Committee charged these his thoughts merely, that they mittee or any one has something meeting, he will not only rejoice clouds.

over it, but also take hold of it with heart and hand.

It has also been alluded to already in the former article, in what manner a necessity and a want have revealed themselves, since last yearly meeting, and which have induced not only the writer, but many brethren with him to deep study and reflection;—the more so that those circumstances have just at this time occurred or been brought forth not by the premeditated counsel of men, but, as we firmly believe, by the Providence of God, according to his all-wise counsel and will. It seems to us, God himself would show to us thereby, that something is to be done; and of God, and from his word we will learn, what and how we are to do.

When the Lord, the Creator and Preserver of all the world wants to bless the children of men in a temporal manner, "to give them rain from heaven, and fruitful seasons; filling their hearts with food and gladness," Acts 14:17. He prepares in the first place the means. By the heat of the sun he distils from the superfluous moisture of the earth the vapors, and collects them in his treasury, the clouds, whence they are poured out again at the proper time a rain. And again the rain is gathered in the treasury with this business. He presents of the earth to refresh and enliven all that grows, and to feed all springs, may be examined, and if the Com- brooks and rivers, and what is superabundant returns again into the better to propose at the yearly upper treasuries of God, into the

V. Vol.

grace. At first all was prepared in to the Law were obliged to give. the treasury of heaven, what God and also what they presented to the in mercy had designed for the salva- Lord as free-will offerings. tion of a deeply fallen humanity. Then God prepared in the hearts of shekel. "Every one that passeth the holy patriarchs depositories or treasuries of heavenly truths and promises, which were used by them to their own and their fellow-men's good and consolation, and transmitted from hand to hand at last to the congregation of God in Israel. From this congregational treasury, which had been augmented largely by the law and the prophets, all that needed and desired it, could light, hope and comfort. Lastly this heavenly treasure was transferred from the congregational treasury of the Jews into the general treasury of Christendom, still enlarged by the fulness of the blessing of the Gospel of Christ, and was now to serve for the comfort and salvation of all the world. general treasury cannot and shall never get empty, for the word of God abideth forever, and the prayers of the saints, which arise daily and unceasingly unto God, form as it were the clouds, from which one shower of grace after the other pours down upon mankind.

Thus we learn from the economy of God in temporal and spiritual things, how we have to do in the matter before us. But still more plainly we can learn this from his word, as we shall see presently.

We read in different places of Scripture of a treasury, or as the German translation calls it, a God's

Just so it is in the kingdom of deposited, what the Jews according Israelite had to give yearly half a among them that are numbered, from twenty years old and above, shall give an offering unto the Lord.' Exod. 30: 14. There we are also told, to what the money should be applied. "And thou shalt take the money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation." v.16.

That our Lord and Savior Jesus Christ countenanced and approved this (God's) treasury, is evident from the fact, that he at times "sat over against the treasury; and beheld how the people cast money into the treasury." Mark 12:41. Luke 21: 1. See also John 8: 20. Yea, such interest he took in this matter, that he took notice, how much was put in, and that he recommended the poor widow, who of her want had cast in all that she had, even all her living," as a pattern of devoted and self-denving love of God and his service.

But the question presents itself, Was there also a (God's) treasury in the first Christian church?-We answer with cheerful confidence and without fear of substantial contradiction: Yea, yea! If not in name, vet essentially and in reality. also, it was not established immediately and all at once, but by degrees, as experience after several mistakes suggested.

It might be said with truth, that treasury, which was in the temple the first Pentecostal church at at Jerusalem, or at least within its Jerusalem was a living treasury of In this God's treasury was God, into which every individual

and possessions offered himself up to God, and retained nothing of his own. For so we read Acts 2: 44. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts 2: 44, 45. They did so, without its being required of them, in the heat and flush of their first love, from the spontaneous impulse of their hearts, without considering the consequences.

When shortly after, this church was increased by five thousand souls, Ch. 4: 4. we read again, "And the multitude of them that believed were of one heart and of one soul: neither said any of them, that aught of the things which he possessed was his own, but they had all things common.-Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostle's feet: and distribution was made unto every man according as he had need. Chapt. 4: 32-35. Take notice, beloved reader, of the difference here. and how the primitive Christians had already been taught the better way. At first every one parted them (the proceeds of his possessions and goods,-himself) to all men and in this way the treasury would have always been empty; but now "they laid them down at the apostles' feet."

Here then, at the apostles' feet, think we, was God's treasury, not only of the church in JERUSALEM, but the general treasury was and remained in this church at Jerusalem,

member with all his talents, powers from all churches, as long as the church remained or existed in Jerusalem. But even here, at the apostles' feet, was not the right place yet for God's treasury; hence it was afterwards intrusted to the oversight of a committee of "Seven men of honest report, full of the holy Ghost and wisdom." See chapt. 6: 1-6.

> We find further in the Acts of the apostles, that the church at Jerusalem was not only the mother-church, from which all the other apostolic churches sprang, but it was also the first mission church, from which the apostles and those sent out by them, now-a-days called missionaries, went out and received all they needed from that treasury of God, which was under the care of the "Seven." See chap. 8: 4. &c. (The whole chapter ought to be read.) Paul was sent out from Jerusalem for the first time into heathen countries: chap. 9: 30. and indeed not without the needful for the journey, as we may safely conclude or infer.

> But also in all other churches there was a treasury of God. We read for instance of Antioch, that "the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul." Chap. 11: 29. 30. Likewise we find, that from this same church also "Barnabas and and Saul were separated for the work, whereunto the Lord had called them," and we cannot think that they sent them away empty, but that they provided for their necessities; Chap. 13: 1-4. 14: 26-28.

We have however not only an exinto which flowed all the collections ample and pattern in the first apostolical churches, how they had a ow,-in a word every one or all treasury of God among them, but we without exception;) lay by him in find also an express precept and com- store, (lay by him when he is alone, mand, how it was to be managed. reflecting how much the Lord has For thus the holy Spirit dictated blessed him during the week, and Paul to write in his first epistle to how much he owes to the Lord, in the Corinthians, chap. 16: 1. 2. store, in a separate treasury, in the "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." And in the second epistle, where he again speaks on the subject, he says: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7.

To our own shame we must say, that we have learnt but lately to understand this important rule aright, and we suppose this has been the case with many of our beloved brethren, and hence we also could not instruct our fellow members, rightly. The more necessary therefore it is, that we should consider the mind of the Spirit in these passages very seriously and deeply. We will then paraphrase the first text in the fear of the Lord, and add nothing at all, but what follows necessarily from the words of the text, and explains it.

"Upon the first day of the week, (every week according to the German translation, ekaston in Greek, then not only once a year, or only as often as there is a particular demand upon our charity, but once

treasury of God, which is in his keeping;) as God has prospered him." (or according as it goes well with him, or in proportion of his income during the week, or according to that a man hath. 2 Cor. 8: 12.

Can we entertain a doubt, whether the first Christians have obeyed this divine injunction?—No, never! For the apostle praises them, "that they kept the ordinances, as he had delivered them." 1 Cor. 11: 2. Though some here and there may have been unfaithful, loving this present world, yet we believe, that all the faithful brethren and sisters were also faithful in this respect.-We see then, that every member had alittle treasury for God in his or her own keeping, into which he or she laid by according to his or her ability, according as God had prospered him or her, unseen of men but not unseen of God, his or her mite.-From time to time these small treasuries flowed together into the church treasury, and finally the surplus of those church treasuries was brought to the chief or general treasury in Jerusalem, whence it was distributed again to bless the church and promote the salvation of the world. And herein also "were all things to be done decently, honestly and in order." 1 Cor. 14: 40. 2 Cor. 8: 21.

This then is the apostolic, evanevery week,) let every one of you (not gelical, or let us rather say, divine only the rich but also the poor, not plan for obtaining the means to proonly the brethren, but also the sis- mote with all our power the work ters-let us recollect the poor wid- of the Lord, which he has given to his dearly-bought church to accom-should prefer the latter. plish; this is the system of Christian beneficence, as it is prefigured by God's providence in the kingdom of nature and of grace, by his word and by his church in its pristine purity. When the means are once obtained the Lord will also point out to us at all times, if we are wise and faithful stewards, where and how we are to apply them. About this we need not to make plans, but will leave it to God, praying him daily and hourly for wisdom and grace, to be enabled to know and do his will.

O what a heaven-wide difference is there between this divine method to collect means in order to bless all temporally and spiritually poor, and that human method, which is now-a-days practiced in so-called Christendom !- But enough for the present.

Logic of the Christian Life.

A writer in the British Standard, under the above heading, has some interesting thoughts, ably put. He aims to show that while every kind of influence is educatorytends to form character and decide destiny-that which comes of action and example is altogether the most powerful. He says:

Men are not influenced by words so much, or by books, or lectures, or sermons, or prayers; all these have their places and their importance. without a moment's hesitation we motions—a mover and seconder are

notes are valued because they represent gold, but if the issue of the notes exceeds the amount of gold possessed, the excess, for commercial purposes, will be valueless; so a man's words, in moral teaching, are valueless to the extent they exceed the measure of embodied moral worth in the man's life. wealth of a bank is not in its issue of notes, but in its gold; so the power to do good among Christian people lies not in the ability to make speeches, or write tracts, or hold meetings, or in loud talking, or bluster or vehemence, but in a solid and good life. If the wicked community speak evil words but live good lives, their influence will be according to the standard of the latter; and if the Christian community speak good words, preach good sermons, write good tracts, offer good prayers, but live bad lives, their standard of influence will be according to the latter also. People will not do as we say, but as we do. Example is better than precept-we are sorry to say it is. Example and precept ought to be equal. If a man with a bad life should attempt to reprove badness in another man, the person reproved would repel the authority, and at once say, "Thou hypocrite, first cast out the beam in thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye." There was a per-A man exerts an educatory influ-fect equality between the public ence not according to what he says, teaching of Jesus Christ and His but according to what he is. If we own embodied life; His public teachhave to choose between a bad man ing was based upon His own examas schoolmaster, with good books, ple and seconded thereby. It is or a good man with bad books, with public teaching as it is with

necessary; if there is no seconder, tions, increase of membership to The Christian community has to Christ-comes only in proportion as wickedianize the wicked community, does not lie in eloquence, or genius, or decided increase.—Rel. Herald. scholarship, of their religious teachers, nor yet in their embodied goodness, but in the embodied goodness of the whole community. They are a great moral partnership; and the wicked community hold each one in the Christian community responsible for the deeds of others, and each distinctive section responsible for the other sections. The measure of power they possess to Christianize the wicked is according to measure of power God deposits among them-God deposits among them as much as they consent to receive—they receive as much as they embody. Of course, there will be a moral oscillation. When, by a powerful representation of truth in a speech, in a sermon, in a series of sermons, in meetings, in agitative efforts, a deep impression is made upon the wicked-probably numbers of them come over to the Christian ranks-but if there be not among the Christian order an amount of embodied Christian worth to sustain that representation, the impression will soon moderate down to its former level. A large stone thrown into a lake will occasion a swell on the banks, but if there be not an influx of the watery ing. There lay the virtuous female element to sustain that swell, in a on her death-bed, in deepest agony. little time the lake will find its for- She frequently would exclaim, "O it mer watermark. We are pleased to is horrible to go to that dreadful hear of crowded meetings, abounding place! prayerfulness, churches and chapels As I stood by her bedside she look-

motion falls to the ground, churches, religious interest and ex-Public teaching is like the mover-citement, and all the other charactergood living is the seconder and sup- istics of a popular movement; but ability which this the Kingdom of God, after all, ness is diminished, and holiness a

For the Visitor. A WARNING.

He that taketh warning shall deliver his soul. Ezekiel 33: 5.

By a few reflections upon the above subject, I wish to improve a very solemn occasion, that occurred in this church-district, a short time since. Levina Swagler, whose obituary is noticed in the present No. of the Visitor, was a young woman of very strict morals. Indeed in point of morality very few, I think, surpassed her. When on her deathbed, however, she found that morality was not the only virtue necessary to ensure a home in heaven.

She knew and felt, often before that time, the necessity of salvation; but "procrastination is the thief of time." She had often been warned by the pious: an affectionate mother had often warned her of her danger. And many others who felt an interest in her welfare, often warned her, but she took not warning.

When on her death-bed she sent for me and wished an interview, or rather to tell her desires and complaints. The scene was heart-rend-

well attended, baptisms, confirma-ed at me with great earnestness and

said, 'You warned me faithfully; but | felt satisfied. She replied, "perfectly I did not heed it, and now it is too satisfied." late." The words "too late" were pronounced with great emphasis. And then she said, "Oh that I had been baptised when Mary was," Alluding to her only sister. I asked if she felt that she ought to have been baptised at that time? "Yes," said she, "I did; and I thought I would be soon, but I put it off, and now it is too late." "I never thought that I would put it off so long." tried to comfort her by speaking to her about the "blessed Savior." told her she should put her trust in Him, for He is able to save to the uttermost, all that will come unto him, confiding in him as their Savior. She listened with the deepest interest, but still felt she could not be saved without baptism. Accordingly I told the friends, I considered she was able to be baptised. ter consulting the friends present, and the doctor, we concluded to attempt to baptize her, although she was very weak and many present feared she would die in the act. She herself thought she would die, but said, she wished to die in the service of the Lord. She also wished to bid all of her friends farewell, for, said she. "I will never see them more." I and the doctor forbid that, thinking it would create too much excitement at that time. Accordingly she was baptized, between 10 and 11 o'clock at night. After her apparel was changed, and she laid on her bed, she appeared perfectly calm. Her mind was composed, and your God, unless repented of, and she soon fell asleep. She slept for pardoned. O think what a dreadful some time composedly, when she thing it would be if you should go to awoke I spoke to her and asked her that 'awful place," Levina so much how she felt. She replied, "very feared she would go to. But if you comfortably. I asked how hermind take warning, you shall deliver your

She lingered until Saturday evening the 25th of February, and died in perfect resignation to the will of her heavenly Father.

A Contrast.

The following was related to me by her mother. When Levina first considered that she would die, she sent for all her brothers and sister. desiring to see them. When they came into her room, she told them she was going to die and that she would be lost. Oh, heartrending scene! On the morning before her decease, the doctor told her she was sinking very fast. He had done all he could do for her. She was perfectly calm. And again she desired to see her brothers and sister. They came and she told them she was going to die, but she was prepared,she was going to her blessed Savior, and exhorted them all to prepare to meet her in heaven.

Dear reader, if you are yet out of Christ the ark of safety, take warning from the above solemn scene and flee to Jesus. You have been often warned no doubt-faithfully warned, but have you taken warning? If not, I entreat you now, "flee from the wrath to come." The day is coming when your folly will be apparent if you do not flee to Jesus Christ for refuge.

Remember dear young reader, your dying day is rapidly approaching. And sin will separate you and soul. I warn you then, as one who law, inasmuch as that dispensation feels an interest in your soul's salva-"Seek ve the Lord while he may be found. Call upon him while he is near," for the day is coming if you do not take warning, "God may laugh at your calamity, and mock when your fear cometh."-May God save us from our sins, and receive us up into glory. Amen.

For the Visitor.

ESSAYS ON THE CIVIL LAW. NO. 3.

My object in this essay will be to treat more especially on the use of the civil law. The apostle Paul tells Timothy "that the law is good, if a man use it lawfully." 1 Tim. 1: 8. That is, according to its nature and design. And as we have the word law mentioned in a great many passages in the Scriptures with a considerable latitude of meaning, it will be necessary, in order to make a proper disposition of the term to ascertain its import.

In some passages the term, has a reference to the whole revelation of the will of God. Psalm 1: 2. and Sometimes to the Mosaic economy in contradistinction from the Gospel. John 1: 17. Acts 25: 8. Sometimes it refers to the Levitical or ceremonial law. Eph. 2: 15.; Heb. 10:1. And in many passages to the decalogue or ten commandments, which were delivered to the Jews from mount Sinai, Matt. 5:17; Luke 10:27; Rom. 3: 20; Gal. 3: 10.

of the term, I will here remark that

is not the established government of the land in which we live. for the ritual or ceremonial institution, we have in its stead the Gospel, Christ being the end of that law.

The decalogue or ten commandments are still in force, and are as binding now upon the human family as they were at the time of their delivery. The death and sufferings of Christ do not release us from the obedience of the moral, but from the curse of that law. It is true, as fallen creatures we cannot perfectly keep the law; but Christ's blood received by faith atones for our imperfections. And lastly, to use the law as a glass, to behold the righteousness and glory of God, and as a means to convict for sin, and to produce faith in the Lord Jesus Christ, is to use it lawfully. Let these few hints suffice as respects the term used in most places in the Scrip-

We shall now consider the right use of the powers that be-the civil law. And in order that the law may not be misused, or abused, its nature and intention should be well understood. As government is founded in the will of God for the happiness of mankind, the safety of life, liberty and property, peace, order. useful knowledge, and morals, must all be secured and protected by the law, otherwise, the government would not be according to the will of God.

Having thus stated the intention of the civil government, it will be And that we make a profitable use an easy matter to know what it is to use the law lawfully. Suffice it to we are not bound by the Gospel to say, the law is lawfully used, when be subject to the Mosaic or Jewish observed according to its import or its design, it would be to use it un- lawful." lawfully. Here I wish it to be distinctly understood, that I have only a reference to the use of such laws as are founded in the will of God for the happiness of mankind.

To use a law that would conflict with, or deprive men from the enjoyment of their civil and religious rights, would be a sin of the deepest In using the law, the peace and happiness of society should always be consulted. The limits of this essay will not permit me to particularize on the subject, but merely to notice (and that briefly) such points as do agitate and disturb the of society, especially the church.

I will notice the power of divorce, and will recite the Savior's own words upon the subject. "It has been said, whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever marrieth her, that is divorced, committeth adultery .-Matt. 5: 31. 32. Here our divine Master declares in the most positive terms that the only legitimate cause efdivorce is adultery. This is a wise & salutary provision, & no less conducive to the happiness than to the virtue of mankind. Adultery has no equivalent, as a very able divine declares, "That there is no such a thing as an equivalent in this case. No crime, no injury affects the hap-

purpose, and when used contrary to | cause except incontinence, are un-

Adultery, and adultery alone, is the only Gospel cause for which a divorce should be granted by the government. And for the innocent party to live and to cohabit with the guilty party after having a knowledge of the transgression, would also be adultery. Suffice it to say, adultery dissolves or breaks the marriage covenant. They are no more one flesh, and of course no more husband and wife. And if required, divorce for adultery should be allowed to the injured party.

The question sometimes arises, what does the Savior mean by the words "causeth her to commit adultry?" We answer, That a man who would put away his wife, and give her a writing of divorcement for any other cause than that of adultery. would expose her to commit adultery by marrying another man, and he that would marry her that is divorced would commit adultery, if her former husband was still living.

That this is a correct answer to the question is clear, when we consider, that Christ in this instruction has a direct reference to the power of divorce. We will here give the meaning of the word and pass on. "Divorce a vinculo matrimonii, that is, from the bonds of matrimony." Thus the person divorced is at liberty to marry again. On the subject of Polygamy, we could in our simple way, transcend the limits of this essay, but in this treatise I must notice other important points.

The question is often asked, does piness of wedlock, or wounds every the Gospel give the believer any enjoyment, and every hope, as the right to use the law? I would just crime mentioned by our Savior .- simply reply, Yes, provided that law And that divorces, for any other which he uses does not conflict with

the Gospel. The Gospel never op-|For instance, when Jason and othposes itself. be a transgression of the Gospel, it would be a sin for the believer or any body else to use or obey that law. But if the law be good, why should not the believer make use of it? The Gospel does not prohibit the use of any thing which is in and of itself good. It is only the use of that which is in and of itself bad. that the Gospel prohibits. signifies or what benefit is derived from the civil government, if not used? What signifies the Gospel, if it be not used? Neither the blessings of the law, nor of the Gospel can be enjoyed, if the law and the Gospel be not observed.

We will show some instances in which the brethren and the church as far back as we have any knowledge, have made use of the law, namely, in securing a right to real estate, to the disposition of a will, the administering on, and settling up of estates, the guardianship for the protection of orphans and others, and in the solemnizing of the rites of matrimony. Now these are all ordinances of great importance to the well-being of society .-And if believers would make no use of the law, then all those wise and wholesome regulations by the government, for the protection of themselves and families in their just I understand to be the carnal mind. rights (however much desired) by the strong arm of the civil law, could not be enjoyed, and perhaps their families and orphan children indeed can be." Rom. 8: 7. in many instances would be imposed are then to deny ourselves of every upon, and made to suffer by their thing that is irreconcilable with the negligence of duty.

was tolerated by the church in the lusts thereof. Having now stated in days of the apostles, is very evident. a few words, what we are to relin-

Therefore, if the law er new converts were apprehended & arraigned before the rulers of the city, they made use of the law; they gave security, either for their good behavior, or for their appearance at court. See Acts17:9. When the Jews accused Paul to Festus. Paul for his own protection, made use of the law and said, 'I appeal unto Cesar,' & his appeal was admitted. Acts 25: 9-11.

We shall briefly notice the position that is taken by those who contend that it is a violation of the gospel for a believer, to make any use of the law. The sum total of their argument is founded upon their understanding of the doctrine of self-denial. (For in no place do we read in the New Testament in just so many words, that the believer shall make no use of the law.) That Christ taught a close doctrine when He commanded his disciples to deny themselves, we readily admit. But this doctrine, as well as every other injunction, must be understood in its true light. When Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24. He does not mean that we must starve ourselves, that we must not bread nor drink water, that we must not clothe nor defend our bodies .-But that SELF, which is to be denied, Paul tells us, "that the carnal mind is enmity against God, for it is not subject to the law of God, neither law of God, or which is sin,-the That a judicious use of the law flesh with the affections and the

will be an easy matter for us to discriminate between right and wrong.

God placed us in this world & has planted appetites in our breasts, and has given us means for the preservation of our lives, &c. And for us to neglect or abuse those means, would be a counteraction of his providence. Consequently, we are only to denv ourselves of that which is sinful and injurious to soul and body.

Christianity forbids no necessary world, provided we do not abuse it. All it requires is, that our liberty degenerate not into licentiousness, our industry into incessant toil, our carefulness into extreme anxiety and endless solicitude. The extremist will allow no abatement or limitation to certain injunctions given us by our divine Instructor; but if we were bound to observe them according to their literal signification, we could not possibly continue a week longer in this world. For example, "we are not to be conformed to this world;" Rom. 12: 2. "the friendship of the world is enmity with God;" James 4: 4. "take no thought for the morrow;" Matt. 6: 34. we are to lay up treasures no where but in heaven; Matt. 6: 19-21. we are to pray without ceasing; 1 Thess. 5: 17. we are to do all things to the glory of God; Eph. 5: 18. we are not only to leave father, mother, brothers, sisters, &c. for the sake of Christ and his Gospel, but if we do not hate all these near and dear connections, and even our own lives, we cannot be his disciples." Luke 14- 26. These are very strong

quish for Christ and his Gospel, it restrictions. It must be observed that all oriental writers, (as a certain bishop or divine tells us,) both sacred and profane, are accustomed to express themselves in bold, ardent figures and metaphors, which, before their true meaning can be ascertained, require very considerable abatements, restrictions, and limitations."

Our divine Teacher in his sermon on the mount, declared, "Ye have heard that it hath been said, an eve occupations. It allows us to use the for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go with him a mile, go with him twain." Matt. 5: 38-41.

> By the Mosaic law, retaliation was permitted, "an eye for an eye, and a tooth for a tooth," might legally be demanded. Levit. 24: 20. Deut. 19: And other nations, the Arabs, &c. were very implacable in their resentments. It was to check this ungovernable passion, so prevalent over the earth, that our Savior delivers these precepts. 'I sayunto you resist not evil; but if any man smite thee on thy right cheek, turn to him the other also.'

No one can imagine that this precept, and those of the same kind that follow, are to be understood strictly and literally-that we are absolutely precluded from every degree of self-preservation. This can never be intended, & the example of St. Paul, who repelled with proper spirit, the expressions, and in order to ascer-insult offered him as a Roman cititain their true meaning, they will zen, very clearly proves, that we require considerable abatement and are not to permit ourselves to be

trampled upon by the foot of pride tience, gentleness and forbearance. and oppression, without expressing a just sense of the mjury done to us. "And as they bound him thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman." Aets 22: 25. 26. on another occasion, when the apostle was illegally dealt with, he referred the iniquitous magistrates to the law, and reproved them for their violation of the law. See Acts 16: 16. Neither can it be meant, that if any one, by a cruel and expensive litigation, (as a very able advocate for a correct sense of this passage well observes,) deprive us of a part of our property, we should not only relinquish to him that part, but request him to accept every thing else we have in the world. Nor can it be meant, that if a man should actually strike us on one cheek, we should immediately turn to him the other, and desire the blow to be repeated. This could not possibly answer any one rational purpose, nor conduce in the least to the peace and happiness of mankind, which were certainly the objects our Savior had in view. On the contrary it would tend materially to obstruct both, by inviting injury and encouraging insult and oppression. But the particular instances of behavior, under the injuries mentioned, we must consider as nothing more than strong oriental idioms, as proverbial and figurative expressions, intended only to convey a general precept, & to describe that peculiar temper and disposition which the Gospel requires; that pa- properly investigated by the church

under injuries, which is best calculated to preserve the peace of our own minds, as well as that of the world at large!

All then, that is here required of us, is, that we should not suffer our resentment of injuries to carry us beyond the bounds of justice, equity, christian charity; that we should not, as St. Paul writes to the Romans, "Recompense evil for evil." That is, repay one injury by committing another, but that we should make all reasonable allowances for the infirmities of human nature, for the passions, the prejudices &c. of those we have to deal with; we should always show a disposition to forgive; rather to recede and give way a little, than insist on the utmost satisfaction that we perhaps have a strict right to demand.

We have now briefly considered the use of the law, rather by the de-We shall next consider the use of the law by the plaintiff and thus answer the oft proposed question-"Have we (believers) a right to put the law in force against any of our fellow men in any case whatever? See Min. of 1852 Article 3. This is a grave question, and demands, in order to its proper solution, a deep and thorough examination of the state of the parties interested. The condition, the object, and the motive, all must be serutinized by the light of the gospel. Hence the wisdom of the church is seen in giving the following advice, viz. Before so doing they should take the counsel of the church." In our own judgment, we may suppose our case to be a very good one, but when there may be a gospel cause, why to show and consider the course we should not prosecute our case. adopted by the apostle, for the set-Perhaps our plea may not be as tlement of temporal difficulties, that strong as we have imagined, and by may arise between brother and prosecuting our case, an injury of brother or brethren. From the a threefold might be committed. - language of the apostle it was very The first and second parties, and presumptuous in the believing Corinjured.

the question, we answer, it is a vio- eous before God) and not before the lation of the gospel, for brethren to saints. And after telling them that go to law one with another. Paul in his 1st, letter to the Corinthians and 6th chapter, reproves He then tells them how they should and admonishes as follows:-"Dare proceed and decide their temporal any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? then ye have judgment of things pertaining to this life, set them to judge, who are least esteemed in the church. I speak to your shame. Is it so that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another; why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren."

most of all, the church, all may be inthians to go to law one with another, especially before the unjust, But to return more particularly to (such magistrates who were unrightthe saints will be assessors with Christ in judging men and angels. causes. "If then ve have judgments of things pertaining to this life, set them to judge who are least esteemed in the church." First, then, their judges or arbitrators are to be selected from the church. And in making their selections, they should not employ or call the bishops, teachers, or deacons, from their sacred functions, but set them to judge their secular matters, who were not appointed to officiate in sacred services.

> The faithful ministers of the church have little or no time to spare to decide causes of contracts, dollars and cents, &c. that may arise among brethren. And because of their labor of love in preaching the gospel to the edification of the church, and the conversion of sinners, and their great care over them in the Lord for their spiritual concerns, they were to be highly esteemed. See 1 Thes. 5: 13.

By the "least esteemed," we un-We have quoted the apostle in derstand (as has been already intifull on the subject, not so much for mated) the lay or private members to prove that it is wrong for brother in the church. That this is a fair to go to law with brother, as for construction of the english text

by the english scholar. From read-devotes but little of his time and ing the brethren's remarks in the talents in the cause of his Lord and Visitor on this subject, I gather Master. It is true all the members that it is hard (if it can be done at of the church are very precious in all) to harmonize the German and the eyes of Christ, and should be so English text. My knowledge of in the eyes of one another. No the German language is not suffi- member, however valuable his sercient for me to criticise on the vices may be to the church, should German text. I shall merely notice esteem himself above any of his the word "verachtet" in English fellow members, but as Paul says, despised. We are told by our Ger- "let each esteem other better than man brethren, or at least by some themselves." of them that according to Luther's wrong in estimating the piety and translation, Paul in the 4th verse services of the members of the does not speak in the imperative church; all should "seek that ye may mood, that is to command them, excel to the edifying of the church." the Corinthians, how they should 1 Cor. 14: 12. And, finally, settle their temporal difficulties, but would say, according to my underreproves them for having their standing of the discipline of the matters tried by the heathen magis-church, all causes pertaining to trates, who were despised by the dollars and cents, or the secular church, or according to br. D B's. affairs of brethren, should be decitranslation-"But ye, when ye have ded if possible by arbitration, the matters concerning temporal goods, arbitrators to be selected from among ve take them which are despised by the church, and set them as judg- But should the arbitrators fail in es." See G. V. page 367. Vol. VIII.

I will assign a few reasons why I prefer the English to the German translation of this text. First, it is duty of the church to make a finish not according to Paul's custom to of the matter according to Matthew reprove and not command or state 18. But transgressions against the the order of discipline to be observed; and, secondly, for the church to promised by two or three brethren, despise the magistracy, whom Paul commanded to honor and obev. would be a complete contradiction

will, I presume, be acknowledged higher value, then the brother who There is nothing the private members of the church. reconciling the parties, then let the matter be brought before the whole church, and it will then become the church, cannot be settled or combut must be brought before and decided by the church.

And should a committee of brethof the doctrine of the gospel; and, ren be at any time needed to investhirdly, there is not a word in the tigate and examine into causes of English text, but what harmonizes heresies, schisms, false doctrine, &c. with the order of the Testament. that committee should be composed For instance, the word "esteem," of elders, brethren well established means, "to value." He therefore, in the faith and doctrine of the that devotes the most of his time great Head and bishop of the church. and talents in the service and king- See Acts 15. We have now briefly dom of our Lord Jesus Christ, is of treated concerning causes to be judged between believers. But the who requested Christ to judge or innext thing to be considered is, how are causes to be judged between believers and unbelievers? who requested Christ to judge or interfere in a temporal estate between him and his brother,—"And one of the company said unto him, Master,

It is very evident that the discipline of the church can only be exercised over the members of the church; consequently, those who are without the pale of the church are not under the discipline of the And believers church. having claims against those who are without the church; and who are able but not willing to discharge those claims, have one of two things to do, either to lose their claims or collect them by law. And the brethren who are not disposed to lose their claims, and according to the decision of conference, state their case to the church, and after satisfying the church as to the justness or validity of their claims, ask counsel. Now the church has the matter in her hands, and should also choose one of two things, either to help pay the claim, or let the brethren proceed as they may feel disposed.

I will now give testimony or grounds for the above assertions. It is an evident fact, that the gospel does not authorize the church to legislate over a brother's secular possessions—to say that he must make such and such a disposition of his property, or forfeit his membership in the church; but that the church has the authority to hold every member to be strictly honest in all his transactions &c., is acknowledged by all persons.

But to show that Christ and the apostles did admonish brethapostles did not assume any authority over the temporal estates of men, we read in the Gospel according to the household of faith, we all know St. Matthew of a certain character,

terfere in a temporal estate between him and his brother,-"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" Matt. 12:13.14. The circumstance of Ananias and Sapphira is to the purpose for an example. They were both members of the church, and were possessed of a landed estate. And when a great number of wealthy brethren from a principle of love not because it was commanded. made one common stock of their several estates, so that their poor brethren with themselves, might partake and live together as one family. Ananias & Sapphira feigned to join this holy company, and tempted the Holy Spirit by a lie in respect to the sale of their land, &c. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own?and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." Acts 5: 3. 4.

Now it is evident from those two circumstances, that Christ and the apostles assumed no authority over the temporal estates of the members of the church. And consequently the church has no power over a brother's temporal goods. That Christ and the apostles did admonish brethren to be charitable, to be kind, and benevolent to all men, especially to the household of faith, we all know to be a fact; but we have no ac-

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count of a member being excommunicated from the church for not giving alms to the poor.

By all this I wish to show the cause why the church is not so strenuous as some contend for, and decided in conference, that brethren should, before going to law, take the counsel of the church. We have already intimated that when the church has a case of this nature under consideration, she will not only consider the circumstances of the parties, but also the ability and willingness of the church to help to bear the burden, or as the apostle admonishes, "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6: 2. Rejoice with them that do rejoice, and weep with them that weep." Rom. 12: 15.

It is very commendable in all members, whose circumstances in life are such as will enable them to do so, to be very charitable to the poor, and also suffer privations sooner than be burdensome to the church. But the circumstances of brethren are not all alike; we have very poor brethren, and again, we have brethren who are just in ordinary circumstances of life and have but little to spare, and need all that is due them, in order to liquidate their own debts.

In writing these essays on the civil law, I consulted no lawyer. I have not been influenced by an individual in or out of the church, (the few quotations excepted,) what to write and what not to write; but I have written them in the stillness of the spirit, & forwarded them in the same condition as they were written by my own hand, to the beloved editors of the Gospel Visitor.

I shall now conclude this essay by merely stating, that it has always been a proverbial saying concerning the church, "That they sue no man at law," from the fact, that they have so few lawsuits. See Nead's Theology page 358. Two years after the publication of this work, the church in conference adopted the resolution on the subject of the use of the law. See minutes of 1852. These essays will be considered nothing more than a vindication of said resolution. I ask the forbearance of the brethren towards me, and not without due reflection to pass judgment upon these essavs: adieu.

Dayton, Ohio, March 14th 1860.

P. N.

For the Visitor. MUSIC.

Music is the language of the soul. There is nothing so delightful to a refined and elevated mind, as music. Its gentle power soothes the wearied spirit, calms the troubled breast, encourages the disheartened, and gives a cheery, healthy, and happytone to all our thoughts and actions. It is pleasant to sit by the fireside and listen to good music. It has been said by great and good men, that music is the most powerful of all the gentle principles of life.

There is a sweet music in the human voice; let us cultivate and use it aright. There is music in every thing around us; let us go forth, when troubled or sorrowful, when irritated or unhappy, and drink in the "music of the spheres."

If you have done wrong, contrary to your principle to yourself, go abroad among the works of nature. There is a power which will soon dispel all the gloom around you. in reference to the character of our There is music in the forest when neighbor, when we invent tales of the trees put forth their green leaves falsehood against him. And how in the joyous springtime, when the frequently is this done! how often birds are building their rustic homes, is a neighborhood put in an uproar, when the buds begin to unfold, when by the violation of this commandthe graceful lily, and the modest violet break forth from their graves and live. There is music in the murmuring brook and rushing river released from their icy chain; merry music in the summer when the trees are robed in fresh living green, when the flowers are breathing their fragrance on the fresh morning breeze, and the gentle evening wind. There is music in the autumn, when the trees fling down their green glories to battle with the stormy wind, that sighs among the bare trees .-But all other music fades away beside the music that lives in the name of the Redeemer.

How sweet the name of Jesus sounds. In a believer's ear! It soothes his sorrows, heals his wounds, And drives away his fears.

Till then I will thy love proclaim, With every fleeting breath,
And may the music of thy name,
Refresh my soul iu death. M. L. T.

Newton, Miami Co. Ohio.

For the Visitor.

THE NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor."-

It is not only meant by this commandment, that when we are called upon to give in our evidence before the bar of Justice, that we are not to bear false witness against our neighbor, but it is directed against mention a few cases. It is violated framed.

ment in this respect, for there are always persons in every community, who, at the suggestion of the devil, will maliciously invent falsehoods against their neighbor; and thus how often do the innocent suffer, for "behold how great a matter a little fire kindleth."

It is also violated when we listen with pleasure to such tales when told before others, and without enquiring into the truth or falsity of the same, communicate it to others. For thou art inexcusable, oh man, if you communicate a slanderous report to others, before you are sure of the truth of the same, and then it will not benefit you to report it, for

"What are others'faults to you? Have you a vulture's bill To pick at every flaw you see, And make it wider still? It is enough for us to know We have follies of our own, And on ourselves our cares bestow, And let our friends alone."

Slander is one of the foulest whelps of sin, and the person who will suffer this spirit to enter within him is undone, for "The tongue is a fire, a world of iniquity, so is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature, and it is set on fire of hell. His heart every species of falsehood. And in will become black as death, and his numerous ways is this command- legs shall become faint with haste ment violated; but we shall only to propagate the lie his soul has "From door to door you might have ing spectacles of carnage, devastaseen him speed,

Or placed amidst a group of gaping fools.

And whispering in their ears with his foul lips,

Peace fled the neighborhood in which he made

His haunts; and like a moral pesti-

Before his breath the healthy shoots and blooms

Of social joy and happiness decayed. "Where there is no wood the fire goeth out, and where there is no talebearer the strife ceaseth." Let us then endeavor to imitate the wise man, "Who showeth out of a good conversation his works with meekness and wisdom."-

For the Visitor. The universal Corruption of Man's Nature.

The dismal effects of the corrupt nature of man, soon became apparent after the unfortunate event of his fall, from which his soul has suffered indescribably. Cain, the first-born son of Adam, had no sooner reached the years of maturity than he gave vent to his revengeful passions, and imbrued his hands in his brother's blood. And ever since the perpetration of this horrid and tragic deed, the earth has been drenched with the blood of thousands and of millions of human beings, and the stream of corruption vice and licentiousness as were then physical universe.

with descriptions of the most shock- attended with heavy showers from

tion and blood-shed, all of which are moral consequences that inevitably follow, when the affections of mankind are withdrawn from the God of heaven, and left to grovel in the mire of depravity and

Examine the records of the dark ages of Christianity, and see how full of the most painful rehearsals of cruelty and persecution. What nefarious and diabolical institutions of wholesale murder;—the Inquisition, the Bartholomew massacre, and bloody tribunals,-are they not exhibited, as examples that speak in thunder tones of the corruption of human nature?

To delineate all the scenes of desolation, wretchedness, and horror that have transpired, and ensued as the unavoidable result of human depravity, would form an almost interminable register of atrocities and immoralities. We see in the actions and conduct of man in his daily transactions, a constant disposition of the mind to deviate from correct moral principles, to swerve from the truth, and to tamper with what reason and revelation pronounce improper and unjust.

The effects of universal depravity was once very forcibly expressed in the words, "The earth was filled with violence;" and God in his allwise Providence, could no longer tolerate such scenes of inhumanity, has flowed, without intermission prominent in the wicked conduct of and in every direction around the those lawless, God-forsaken antediluvians, and on this account they In reviewing the pages of both were doomed to destruction; and sacred and profane history of past for this purpose there was a mighty ages, we are continually presented eruption of waters from the earth,

above; so that the rivers swelled, in his unregenerated state) as rewhole earth was covered with a flood, and all flesh drowned save one righteous man, Noah and his family.

An old and devout prophet much noted for his patience, once in a dissertation upon the frailty and mortality of man, puts this interrogatory; "Who can bring a clean thing out of an unclean? Not one;" thus setting forth the fact that our destitution of moral purity and integrity of soul, is attributable to the depravity of our progenitors. Another of the ancient fathers, seems to have been forcibly impressed with an idea of the corruption of his nature, and calls our attention to this subject in the following words; "Behold I was shapen in iniquity, and in sin did my mother conceive me." Psalm 51: 5.

Our Savior in his discourse with Nicodemus on the subject of regeneration, conclusively shows that like begets its like, that the plant will ever be of the nature of the seed that produces it, and hence, his reply to that Jewish Ruler's question, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit, John 3:6.

The apostle Paul in his letter to the Roman brethren, concludes his treatise on the universal depravity of Jews and Gentiles in words; "For all have sinned, and come short of the glory of God," Rom 3:23; and again, in the same epistle 7 ch. he discusses this subject more largely, and gives his own experience (or as some would contend

and the sea overflowed, until the gards the corruptness of his nature.

For says he, "I know that in me, (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." This subject is again brought in question in an exhortation to the Galatians, in language like this: "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do things that ye would."

The concluding testimony we offer on this subject clearly evinces, that by nature we are disqualified for every good work that is appointed of God for us to do, that faith, repentance and obedience towards God cannot be exercised so long as we are "dead in trespasses and sins," so long as we walk "according to the course of this world, fulfilling the will of the flesh and of the mind," as the "children of disobedience and wrath; so long as this fallen, apostate nature attends the whole course of our life, producing nothing but fruits of unrighteousness, and so long as sin is interwoven with our whole constitution, tinging every temper, polluting every faculty, and perverting every transaction of life. Eph. 2: 1-3.

Since then the universal corruption of man's nature entails so much misery and degradation upon us in this life, and if not rendered exempt from its deplorable effects through the atoning blood of Christ, infinitely greater misery and wretchedness in a life to come, "Awake thou a Jew personated under the law, that sleepest, and rise from the and without the gospel, or himself dead and Christ shall give thee light.' had true dignity of mind, that you still, and how can this growth be are a fallen being, and that your promoted, unless our spirits move nature is corrupt, we beseech you in harmony with the spirit of God, most fervently to give heed to the watchword of Zion:-"Come, for all things are now ready." "The Bride and the Spirit say come."

"Come wretched, come starving, come just as you be.

While streams of salvation are flowing so free."

> E. S. M.

For the Visitor. AN APOSTOLIC COMMAND.

"Quench not the Spirit." 1 Thes. 5: 19.

Brethren and sisters, how often have we, while sitting under the sound of the gospel, and listening to its great truths when delivered by one of God's faithful servants, quenched the spirit! Or, perhaps, when hearing a fervent prayer, we have quenched those sighs and groans, the spirit prompted us to utter, for fear, perhaps, that some person would notice us, or think we might be a little out of order.

Brethren and Sisters, I believe when prompted by the spirit, we should give utterance to our feelings, to just such an extent as we are really affected, and no more, nor no less. To give utterance to any thing we do not feel, would be hypocrisy; to restrain our feelings when moved by the divine spirit, would be quenching the spirit, and thus violating the scripture.

laborers of God's vineyard, greater

Sinner, if you feel that you never be a continual growth, - no standing which as the apostle John says 3:34, "is not given by measure unto him," neither is it given by measure to any man?

> How often do we notice a deadness and drowsiness to pervade a whole congregation! I fear there is too much head work, too much intellectual preaching, and not enough heart preaching. Of course I believe in intellectual preaching. when the heart goes with it, but when by itself, it is nothing but a dead letter. When a minister pours out the word of God from the heart, how soon the whole congregation is revived, as if they had received a shock of electricity. Heart answereth to heart, and spirit to spirit, when we are all in a proper state of mind and do not quench the The minister may quench the spirit; the deacon may quench the spirit; the lay member may quench the spirit; sisters quench the spirit,-whereas, none of us should quench the spirit.

M.

For the Visitor. LIGHT.

"But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us There is nothing that gives the from all sin." 1 John 1:7.

Now to illustrate this a little, we pleasure than to see all the plants will suppose that a number of pergrowing, and in a thriving con- sons are traveling on a certain road dition, receiving sap, and abiding in which is beset with obstructions, Christ the living vine. There must pits and precipices. By the use of their natural eyes and the assistance of the light of the sun, they are enabled to pass around all obstructions, and to avoid all those pits and precipices, and safely to arrive at their journey's end. But suppose one of their company to be blind; if he is not led by some of those that can see, he is certainly in great danger of falling over every obstruction, or into every pit, or to tumble down over the precipice.

Just so it is in a spiritual sense. The spiritual body must have light as well as the natural body. And if we are all spiritually enlightened with the assistance of the light of that heavenly Luminary, Jesus Christ, we will be enabled to walk together on the road leading to the celestial City in good order and harmony, all of one mind and of the same judgment, because the day star has risen in our hearts, and we can see clearly all those dangers along the road, and thus avoid them.

But again, if our spiritual light is obscured by the cares, vexations, and troubles of this life, and perhaps not willing to be led by that superior light, we are just in as much danger of losing our lives by the way, as those who are deprived natural sight. This is what gave rise to the expression of Christ, "If the blind lead the blind both shall fall into the ditch."

Would it not be folly to get a blind man to lead a blind man? One would be just as likely to get out of the way as the other. Just so in a spiritual sense. Those that lead others, should be possessed of more light than those that are led.

J. S. M.

THE MISSION QUESTION.

The author of the two former articles on this subject has been desired to communicate something more yet on the practical tendency and practicability of that apostolic rule, which is recorded in 1 Cor. 16: 2, and thereby remove one and the other objection, which might perhaps be raised. But he does this reluctantly, since he does not like to talk much on such subjects, & finds it difficult for him to express himself briefly with ease and perspicuity; hence he would much rather have left it. over to other and more skillful hands, to exhibit more fully this evangelical plan, as it has been un-

doubtedly dictated by the Holy

Spirit to the apostle.

However he feels still a certain obligation, after having said so much already on the subject, out of love and in the service and obedience of truth to say still a little more, and may God grant his grace and blessing, that even this may conduce to the glory of his name, to the spread of his kingdom, and to the salvation of souls. And in advance we would beg our beloved brethren and sisters all, to be without fear, as if we intended like the Pharisees and Scribes to lay grievous burdens on their neck, or bring something new before their ears.

No, beloved, if you read attentively, what we have said in the last article,—if you pay due regard to the word, which we have adduced, you will find, that it is nothing new, but something as old as the New Testament. There it stands recorded; and there you can read it, what we will write down here once more conspicuously.

April, 1860.

for the saints, as I have given order to the churches of Galatia, even so do ve. Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come." 1 Cor. 16: 1, 2.

And is this a hard voke, a heavy thing or a grievous burden? Never; you would yourselves be compelled to say, if you consider the words properly, and reflect, that they are a part of the doctrine of our Savior, who said himself, "My burden is light; my yoke is easy."-And how light that burden is, if we take it upon us unitedly, and how much can be done, when many work together truly and faithfully, we will try to set forth plainly in figures, which cannot deceive.

The apostle says, "Let every one of you lay by him in store, N. B. every week. How much each is to give, is not commanded, but left to each one's own judgment and conscience. But we will suppose our whole fraternity was united in this matter, aud every brother and every sister would lay in store and contribute at least

ONE CENT A WEEK, where is the brother or sister, who could labor and earn still something, to whom such a contribution of one Cent a week would be burdensome? And supposing further, one church there live about one hundred such members, who would faithfully lay by in store every week their Cent, how much would accumulate in about a year in such church? Any child, that has learnt the use of figures, could make out And suppose again, there were two already would have been much, for

"Now concerning the collection hundred such churches (averaging 100 members each) in our brotherhood, and they all brought their contributions or collections at the yearly meeting together, what would the sum be then? Let a child multiply 52 by 200, and it will tell you the sum to be Ten thousand four hundred (Dollars).

We ask you, dear brethren, is this not a pretty round sum, with which already extensive operations might be commenced. Not only two, but twenty brethren could be sent out and Oregon, and California where-ever it might be necessary, and there would still be something left. And this sum, large as it is, would have been brought together Cent by Cent a week, and no member would feel poorer for it at the end of the year. Is it not astonishing, how insignificant the means are, with which the Lord designs to bless his children, and what deep divine wisdom is hid in that simple rule, the apostle Paul has left on record for us?

But let us contemplate once more that rule. We have said above, that it was not commanded therein, how much each one should give. True, less than one Cent a week no one can give, for we have no smaller coin in our country. widow's mite, which our Lord holds up as an example. Luke 21:1. But we entreat our dear brethren, to note well, that the poor widow did not cast in only one, but two mites, and that these very two mites, were all that she had, all her living. Who would have found fault with her, if she had divided with her God, and and find, that the sum in one year castone only mite into the treasury, & would amount to Fifty Two Dollars. reserved the other for herself? That

she would still have cast in the half his living by his daily labor, who of all her living, and this the rich could not put away two cents each did not do.

Dearest brethren and sisters. we cast a serious glance at this example of the two mites of the poor widow, and search somewhat more deeply into the position ofher heart, and the motive of her deed, it will become clear to us, that One Cent a week is not sufficient for such, who love the Lord, his service, and his salvation, and are capable of doing more, but that it requires at least

Two CENTS A WEEK,

in order to prove by our deed, our love to Jesus, and to follow the pattern of the two mites of the poor widow.

It appears, that among the Jews there was a custom, that as often as they attended worship in the temple, they cast into the treasury a gift. The same is even now-a-days customary among them, when they meet in their houses of worship or synagogues. A similar custom exists also in many churches, where a bag fastened to a staff is passed round among the people in church, to put in their offerings.

If then the poor widow had cast only one of her two mites into the treasury, it could not have been known, whether she did it only because it was a custom, or, as the saying is, for shame sake, or rather from love to God. But inasmuch she gave both, & by doing so cast in her all, what she had, she gave evidence, that she loved God above all, that she had given herself entirely to him and his service, and trusted in him with full confidence.

Now where is the brother, who is in health, though he has to work for

week into the treasury of God, with-If out inconvenience to himself? Where is the sister, who beside her board earns only fifty cents or perhaps a dollar a week, but who being constrained by the love of God, would not willingly cast in her two mites? How many a cent is uselessly, and worse than uselessly spent? And if those members, who work for hire, and live perhaps in a rented house. can do it easily and willingly, to offer up weekly a couple of cents to the cause of God, would then those brethren and sisters, who have been abundantly blessed by the Lord, find it difficult to observe that apostolic rule, and contribute likewise every week their gifts according to their ability? No, no; all will have to confess the yoke of the Gospel to be easy, and its burden light, even if it should require not only One or Two Cents a week, but more still.

But here perhaps one will say. "What is to be done with all that money; if, as you have made it out. by one-cent-a-week contributions such a large sum would be collected, that sum would be more than doubled by two cents a week, and by what wealthy members may do more than that; what is to become of it at last?

It is well, that we have been reminded of this, but time and space will not permit us to answer at this time the above and similar questions. We also might yet say a good deal on the superiority of this plan above all others that have ever been tried and practiced in and out of the church; -of the difficulties and hindrances, which stand opposed to it, and how they might be overcome

or put out of the way :- of the meas-1 the commands of Christ in the same ures of precaution, which necessari- way and manner that they (the ly will have to be observed, if the apostles) did. Now Brethren, if work is truly to prosper; -and finally of the motives, by which our beloved brethren and sisters allin every place, both theirs and ours -and every member individually should be led and guided in this matter,-and had already written several pages upon these items. But we will now first wait and see what is done at the yearly meeting, and if our humble views of this divinely ordained and ratified plan, which yet is so little observed in Christendom now-a-days, should be further required, we are willing to answer according to the best of our ability any questions, that may be sent to the "Gospel Visitor" on this point.

Now may the great Head of the church, our Lord and Savior Jesus Christ, take this matter in his own hands, and by his Holy Spirit direet, guide, rule and overrule the counsels of the Brethren to that end, which will best promote the extension of his kingdom, the edification of the church and the conversion and salvation of the world, and to God be all the praise in the name of the Father, and of the Son, and of the Holy Ghost, and that for ev-Amen. ermore.

Queries.

ON MARK 9: 38, 39, 40.

Dear Editors: I desire an explanation of Mark 9: 38, 39, 40. ticularly on the words "He follow-

It is believed by some that these words mean that he did not observe deacons of the present day the

this query is worth a place in the Visitor, you will please answer it.

Yours respectfully,

J. R.

Answer.—The passage referred to, reads as follows: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth But Jesus said, Forbid him not us. not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. that is not against us is part."

Because the disciples had been, called to follow Christ's person as well as his example, they conceived the idea that it was necessary for every one who would follow Christ to be in company with them and him. This he gave them to understand was not absolutely necessary. It appears that the individual John referred to, was a friend to Christ, and no doubt he honored and obeyed him. It does not follow that all who are following Christ, must live in the same community. brethren who live in Pennsylvania and other states, are following Christ, and we hope that some of us who are living in Ohio are trying to. folllow him, and yet we are scattered about and constitute a number of communities.

2. SHOULD THE DEACONS BAPTIZE?

Dear Brethren: Will you please answer the following query? If Philip the deacon preached the gospel and baptized, Why do not the

same, if we plead for the ancient time, because he had been dumb. order of things? Please give us Please give us your opinion in the your opinion.

Answer.—The Philip who baptized the eunuch was no doubt the Philip referred to in Acts 21: 8. ing to Paul, 1 Tim. 3: 13, "they that have used the office of a deacon faith which is in Christ Jesus." He therefore was probably promoted to the office of 'an evangelist, and was already in that office when he baptized.

When, however, necessity quires it, we do not think it contrary to the order of the gospel for a deacon to administer baptism. And under such circumstances, when a bishop or minister directs a deacon to baptize, it is allowed among the brethren.

3. LUKE 1: 63, 64.

I would have a small question to lay before you, if you will be so kind as to answer it. We can read in Luke's gospel 1:63. "And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all." Then it says in verse 64, "And his mouth was opened immediately, and his tongue God." Now the question is, Whose

Gospel Visitor.

Answer.-The following prediction had been given by the angel And while he is called "the evange- concerning Zacharias: "And, belist," it is said he was "of the sev-hold, thou shalt be dumb, and not en;" consequently it was Philip the able to speak, until the day that But it is likely he used the these things shall be performed, office of a deacon well, and accord- because thou believest not my words, which shall be fulfilled in their season." Luke 1: 20. Then the punwell, purchase to themselves a good ishment inflicted on him for his undegree, and great boldness in the belief, was removed after the birth of the child, according to verse 64. and he praised God for the fulfilment of his promises.

It was the mouth of Zacharias. and not that of the infant child John, which was opened.

4. Concerning the visits BY THE DEACONS.

Dear Brethren: Do the duties devolving on the deacons when they are performing the visit require them to have prayer with those families which they visit?

Answer.-The rule established among the brethren of visiting all the members of the church occasionally, generally before the communion, is a prudential one, and has been found to do well. Moreover it seems to be in accordance with the usage of the primitive church. See Acts 5: 42; 20: 20.

The design of the visit made anloosed, and he spake, and praised nually or semi-annually to all the members of the church, is not meremouth and tongue was opened and ly to ascertain whether there is a loosed? Was it John's or Zacha- proper state of union existing in rias'? There are different opinions the church, but as there are often with us; some think it was John's members living some distance from mouth, others that it was that of the ordinary place or places of meet-Zacharias, which was opened at that ing, and this circumstance or some

others, may hinder such from at-|unless the business is of a very petending meeting as frequently as then are visited by the church they welfare of its members. The manifestation of this regard will have a tendency to promote the mutual attachment between the members and the church. The object then of the visit is the edification of those to whom the visit is made. Consequently, those who make the visit should so order their conversation and exercises when on the visit, as will be best calculated to accomplish the object in view, namely, the comfort and edification of the members.

When those who make the visit houses of the members, and inquire church and have no prayer or reliis likely to become formal, and to brethren when making the visit same time that he is clothed in his should not be in too much haste, and own unrighteousness? Can he be if at all convenient, have some religood and bad at once? Do you think gious exercises with the families a man can be converted—that is, they visit, and make their calls as turned round—when he is going on visit is appointed by the church, think a man has repented—that is, and is designed to be of a spiritual changed his mind-when he is in character, members when visited, just the same mind as ever as to how should lay aside their business if he shall behave to his family, his possible, and call their families to-customers, and every body with gether, and give the brethren on the whom he has to do? Do you think visit to understand that they wish that a man is renewed by God's Spirto have a season of devotion. Mem-it, when, except for a few religious bers sometimes when visited seem phrases, and a little more outside to be so busy that the brethren feel respectability, he is just the old man a backwardness in proposing wor- the same character at heart he ev-

culiar character. It is said by the they might desire to do; when such apostle James that "the effectual fervent prayer of a righteous man see that they are not forgotten, and availeth much." We should therethat the church has a regard to the fore desire the prayers of such for ourselves, and for our and for our families.

Brevities,

CONVERSION.

Do you think that your sins are washed away in Christ's blood, when they are there still, and you are committing them? Would they be here, and you doing them, if they were put away? Do you think that your sins can be put away out of merely call a few moments at the God's sight, if they are not even put out of your own sight? If you are concerning their union with the doing wrong, do you think that God will treat you as if you were gious exercises together, the visit doing right? Cannot God see in you what you can see yourselves? Do fail to do the good it might other- you think that a man can be clothed wise do. We therefore think that in Christ's righteousness at the very edifying as possible. And as the his old road the whole week? Do you ship. This should not be the case er was? Do you think there is any use in a man's belonging to the number of believers, if he does not do what he believes; or any use in thinking that God has elected and chosen him, when he chooses not to do what God has chosen that every man must do or die?— Kingsly.

THOUGHTLESSNESS OF MAN-KIND.

Astonishing fact, that all that mankind acknowledge the greatest they care about the least;the summit on greatness, the Deity. "Tis knowledged he reigns over all, is present always here, prevails in each atom and each star, observes us as an awful Judge, claims infinite regard, is supremely good-what then? why, think nothing at all about him! There is Eternity; you have lived perhaps thirty years; you are by no means entitled to expect so much more life; you at the utmost will very soon, very soon die? What follows? Eternity-a boundless region; inextinguishable life! myriads of mighty and strange spirits; vision of God; glories, horrors. Well, what then? Why, think nothing at all about it! There is the great affair-moral and religious improvement. What is the true business of life? To grow wiser, more pious, more benevolent, more ardent, more elevated in every noble purpose and action, to resemble the Divinity! It is acknowledged; who denies or doubts it? What then? Why, care nothing at all about it! Sacrifice to trifles the energies of time allotted for divine attainments! What a thing is mankind!—

INTEGRITY OF CHARACTER.

Whoever possessed it that did not derive untold advantages from it? It is better than the gold of Ophir; it is of more value than diamonds and all precious stones. And yet every man may possess it. poorest may have it, and no power will wrest it from them. To young men, we say with earnestness and emphasis, look at integrity of character with the blessing it confers, and imbibe such principles and such a course, that its benefits may be yours. It is a prize so rich that it repays every sacrifice and every trial necessary to secure it. Suppose a mercantile community could be found whose every individual was known and acknowledged to possess strict and uncompromising integrity the representations of each one were in strict accordance with truth, his word as good as his bond, such a community would have a monopoly of the trade, so far as they had the means of supplying the demand. The tricks of trade, whatever be their apparent advantages, impair confidence and in the end, injure those who practice them far more than they benefit them. It is a short sighted as well as guilty policy, to swere, under any circumstances, from those great principles which are of universal and everlasting obligation. Let a man maintain his integrity at all times, and he will be satisfied there is a blessing in it, and a blessing flowing from it and a blessing all around

ARGUMENTS FOR THE BIBLE.

Sacrifice to trifles the energies of the heart, and the short and fleeting for the truth of the Bible. The first time allotted for divine attainments! is the miracles on record; the second such is the actual course of the world. What a thing is mankind!—

moral character of the penmen. The seemed to me, for, after a while, an miracles flow from divine power; old lady came running across the the prophecies from divine under-fields, swinging her bagat the coachstanding; the excellence of the doctrine, from divine goodness; the moral character of the penmen, from divine purity. Thus, Christianity is built upon these four immovable pillars—the power, the understanding, the goodness, the purity of God .-The Bible must be one of these things; either an invention of good men, or bad men; or good angels, or bad angels; or a revelation from God. But it could not be the invention of good men, or angels; for they neither would nor could make a book telling lies, at the time saying, "Thus saith the Lord," when they knew it all to be their invention .-It could not be the invention of wicked men, ordevils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity. The conclusion is irresistible—the Bible must be given by divine inspiration.

MAKING FUN.

Once, when traveling in a stagecoach, I met a young lady who seemed to be on the constant look-outfor something laughable. - Every old barn was made the subject of a passing joke, while the cows and hens looked demurely on, little dreaming that folks could be merry at their expense. All this was perhaps harmless enough. Animals are not sensible in that respect. They are not likely to have their feelings injured because people make fun of them; but when we come to human beings that is quite another thing. So it bling inquiry of the poor mother.

man, and in a shrill voice begging him to stop. The good-natured coachman drew up his horses, and the old lady, coming to the fence by the road-side; squeezed herself through two bars which were not only in a horizontal position, but very near together. The young lady in the stage-coach made some ludicrous remark, and the passengers laughed. It seemed very excusable; for, in getting through the fence, the poor woman had made sad work with her old black bonnet, and now, taking a seat beside a well-dressed lady, really looked as if she had been blown there by a whirlwind. This was a new piece of fun, and the girl made the most of it. She caricatured the old lady upon a card; pretended, when she was not looking, to take patterns of her bonnet; and in various other ways sought to raise a laugh. At length the poor woman turned a pale face toward her.

"My dear," said she, "you are young, healthy, and happy. I have been so too, but that time is past,-I am now old, decrepit and forlorn. This coach is taking me to the deathbed of my only child. And then, my dear, I shall be a poor old woman, all alone in a world where merry girls will think me a very amusing object. They will laugh at my old fashioned clothes and odd appearance, forgetting that the old woman has a spirit that has loved, and suffered, and will live forever."

The coach now stopped before a poor-looking house, and the old lady feebly descended the steps.

"How is she?" was the first trem-

"Just alive, said the man who was | And pray, dear Lord, remember leading her into the house.

Putting up the steps, the driver mounted his box, and we were upon the road again.—Our merry young friend had placed the card in her pocket. She was leaning her head upon her hand; and you may be sure that I was not sorry to see a tear upon her fair young cheek. It was a good lesson, and one which we greatly hoped would do her good.

It is pleasant to see a smiling face. We should encourage our hearts to look upon the sunny side of things, and there is no harm in being merry where no one is injured by it; but in this, as in every other thing, let us be conscientious. The wise man has said, "There is a time to laugh;" but remember, dear children, if we would not displease our heavenly Father, we must take care and not be merry when conscience tells us it is wrong. I have heard children excuse themselves for laughing in the house of God, by saying that they couldn't help it. Now, what is to be done when children can't help doing wrong?-When they kneel before God in prayer, do they say, "I have done wrong but I couldn't help it?" No, they would not dare say that. Let us, then, teach our hearts to be very honest, for unto Him who searches the heart we must tell the whole truth.

> Noetry. EVENING MUSINGS.

The evening shades are oe'r me, The mild fair moon on high, While through the eastern twilight, I roll my wearied eye;—

That head now bowed to thee. White with the snowy winter Of years, long pass'd away.

"Rise up before the aged;-Is my command long given, (To "Israel and the nations,) Fast as my throne in Heaven!

Remember, oh remember, Those clasp'd hands, trembling now Where oft, we ran with greetings, For that sad stricken brow;

"Honor thy father,-mother," Is law of love from me: Is the ripe fruit forgotten Though on a leafless tree?

Remember, oh remember, And dry that weeping eye That seldom wept in manhood, Though deep his heart-felt sigh.

"Fear thou before thy mother!" Behold, my tender care, And smile amid your weeping, Nor drop one hopeless tear.

Remember, Lord, remember, Those lips that for us pray'd, As in youth's flow'ry gardens So thoughtlessly we stray'd.

Those prayers, have I not heard them? Have I not prov'd my Love? The cup now blessed with blessings Shall overflow above!

In that far land remember, My father's fainting heart; O bind its broken places, And hurl his foes apart.

Let faith that's tried, be patient; Walk soft the "Oceans" shore, My "rod shall make a pathway. And foes be seen, no more.

Sunday night, March 5, 1860.

S.

Notice.

to brethren going to the Yearly Meeting.

I have made arrangements with the East Tennessee and Va. R. R. Co.

for the half fare. The company's best and nearest way to Washingarrangements are these; persons or ton City, from there to Alexandria, members going to the meeting, will 8 miles, by omnibus, or steam boat. pay full fare from the place at which Then take the Orange and Alexanthey take the road, to Limestone dria R. R. to Lynchburg, where they depot, and at the meeting obtain a the meeting, and they will be returned to the place of starting free of charge.

I have also made arrangements with the East Tennessee and Georgia, and the Nashville and Chattanooga roads. The companies' arrangements are these: All delegates going to the Yearly Meeting, will pay full fare from Nashville Knoxville, the junction of the E. T. and Georgia, and E. T. and Va., R. Roads. They will obtain a certificate at the meeting and will be returned free of charge to the place of starting.

JOSEPH SHERFY. Freedom, Washington Co. Tenn. April 6, 1860.

Bowman's mill, Rockingham Co. Va. March 19, 1860.

Dear Brethren: I take my pen to drop a few lines according to promise. I have been to Alexandria. I have had an interview with both the Presidents of the R. Road. Alexandria, Orange and Lynchburg, and of the Mannasses' Gap Rail Road. I have had no trouble with the Mannasses' Gap R. R. Co. but with the other, there was some difficulty, till they understood things right. It seems that they have a rule not to let passengers go free or for half price that are going to any Convention whatever, only ministers of of Pa. and O. will be to come the us to tell.

will connect with the Va. and Tencertificate from the secretary of nessee R. R., which will take them to the depot mentioned in the minutes. Or if they prefer to come up the Mannasses' Gap R. R. to Mt. Jackson, and then stage it to Staunton 50 miles, on to Bottetourt, 150 miles, they could do so. Mannasses Gap R- R., I think will grant half fare to all of the brethren who will present a certificate of delegation. But this route is accompanied with some difficulties on account of the staging. So far, dear brethren, I think you can give a short notice of this in the Visitor, for April. Until the May No, we will have a more full statement of the matter, when we will have investigated what the Va. and Tennessee road will do.

JOHN KLINE.

Contributions

Towards the Relief of brother Samuel Garber.

Reported in last March-No, as remaining in our hands Received since by Elijah Bosserman from Jonathan's Creek church, Perry co. O. 4,00

50.67

for which we expect to get a receipt in full from Tennessee, and publish it in next No.

CORRECTION.

the gospel, and to them they give It seems there was a mistake made the half fare tickets. So all the in the age of sister MARY SNYDER of brethren that wish to travel to our Ross co. O. Her age was given at annual meeting from Md. and Pa. 63 years, whereas it should have and even Ohio, such that are minis- been sixty nine (69) years. We are tering brethren, will have to get a informed, that it is highly imporcertificate from the church in which tant, and we are sorry that the misthey live, and present that to the take occurred. Whether it was owticket agent or conductor, and they ing to an indistinct or wrong figure will go for half fare. I think the in the notice, or to an oversight in best course for the brethren of Md. the printer, is now impossible for

OBITUARIES.

Died in Philadelphia, Pa. February 9, 1859. Sister ANNA PRICE, wife of Joseph Price, and daughter of the late John Nice, in the 45th year of her age. Funeral services by brother H. Geiger, M. D.

Farewell, farewell, my children dear, For sweetly lay I sleeping here; Then ready be, for die you must, With thy kind Mother sleep in dust.

Think, children dear, by grief oppress'd Your mother in the grave doth rest; The spirit rests above the sky; Prepare to meet me when you die.

There's glory, rest, and peace and love In this blest region up above Which I enjoy and long to see You ready_for my company.

Departed this life in Asher Glade, Allegeni co. Md. February 13, brother ALEXANDER THOMAS at the advanced age of 84 years, 10 months 26 days. He was a member of the church for nearly 50 years, and a minister of the gospel for npwards of 30 years. Funeral services by elder Jacob M Thomas from 2 Tim. 4: 7.8.

"Time is winging us away
To our eternal home;
This life's but a wintry day,
A journey to the tomb."

P. J. BROWN

Died in Somerset co. Pa. January 22, SUSANNA PECK, daughter of Jacob Peck and wife, aged 5 years, 1 month, 29 d. Funeral services by elder J S Hauger &c. on Matt. 18: 1—3.

Died near Green Mount, Reckingham co. Va. February 27, Sister ANNA MILLER, reliet of Elder Daniel Miller, dec'd, aged 74 years, 5 months and 10 days. She was the mother of Eighteen children—9 sons and 9 daughters—thirteen of whom survive her.

Died in Miami co. O. March 5, 1860. Sister EMILY DEETER, wife of Frederic Deeter, aged 18 years, 6 months and 26 days. Funeral services by elder John Cadwallader and D. Younce, from Rom. 8:38, 39. Some two years ago she became willing in her blooming youth to take up her cross, and follow her Redeemer through evil as well as good report, and well it was, as her departure was soon at hand. (Extracted from 2 communications by C. and J. K. T.)

Departed this life in Williams co. O. April 15, 1859 onc of two twin Babes. a son of HENRY ce ISABEL RUSE, aged 2 days, and January 29, 1860. the other, QUINTER WALLACE RUSE, aged 9 months and 17 days. Funeral service by br. G Stockman and John Brown from Matt. 18: 1, 4. Sister Ruse is a daughter of br. Joseph and sister Jane Garber of Fayette 60. Pa.

Died in the Clover Creek church, Blair co. Pa. January 7, of Croup SAMUEL BRUM-BAUGH, son of br. Christian and sister Magdalene Brumbaugh, aged 2 years and 16 days. Also in the same place February 26, SU-SANNA BRUMBAUGH, daughter of the same parents, aged 9 months and 29 eays.

Also in the same house February 27, (the same day that Susannah was buried) SARAH BRUMBAUGH, another daughter of the same parents, aged 8 years, 4 months and 9 days. Thus in less than two months this family of eight generally healthy children wes reduced to five. Funeral services by D M Holsinger and others.

H. R. H.

Died in the same place. March 14, MARY ANN BATEMAN, daughter of George and Lydia Bateman, aged 5 years, 4 months and 13 days.

Although a bud of promise thou,
Our sweet and lovely one,
And though our hearts did well nigh burst,
When death its work had done:
Now in the bosom of thy God,
From every sorrow free,
We would not wish thee back again,
But we would go to thee.

D. M. H.

Died in Ten Mile District, Washington Co. Pa. February 25, our loving and much beloved sister LOVINA SWAGLER, daughter of brother Matthias and sister Rachel Tombaugh of Pigeon Creek Pa., aged 31 years, 1 month and 28 days. Sister Lovina was baptized on the 20th of February, and left evidence of acceptance with God. Sheleaves a disconsolate husband and a large circle of friends to mourn their loss. May the Lord bless the mourners. The funeral occasion was improved from 1 Thes. 4: 13—18 by

J. W.

Sister thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening, When it floats among the trees.

Peaceful be thy silent slumber, Peaceful in the grave so low; Thou no more wilt join our number, Thou no more our songs shalt know.

Dearest sister, thou hast left us, Here thy loss we deeply feel; But 'tis God that has bereft us, He can all our sorrows heal.

Yet again we hope to meet thee, When the day of life is fled; Then in heav'n with joy to greet thee. Where no farewell tear is shed.

Died near Monticello, White co. Indiana, February 12, our old and much esteemed brother JOHN ROTHROCK, aged 80 years, 6 months and some days. Funeral text John 5: 25—29. Our brother emigrated to this place in 1836 from Mifflin co. Pa., where some time previous he was elected to the ministry, and as a minister of the gospel he tried to be faithful in word and deed. Thus another old father is gone, leaving to us a bright example to pattern after. Then let us one and all prepare ourselves to be ready when the summon comes to call us home, that we may like him lay down our heads in peace, and go to reap the reward of our labors here below.

J. S. S.

Fallen asleep in Montgomery co. O. March 19, SARAH ELLEN NAFFSINGER, daughter of brother William and sister Nancy Naffsinger, aged 1 year, 6 months and 23 days. Funeral text 1 Pet. 2: 24, 25, by B. Bowman, jr. and G. Holler.

Died in Clark co. Ohio February 11, brother MICHAEL FRANTZ, aged 68 years, 4 months and 22 days. He was a deacon in the church for 40 years, and having obeyed the Master's call early in the morning of his life, he may well be said to have borne the heat and burden of the day, and we hope, he is gone to rest from all his labors, and his works will follow him. Funeral text: 2 Sam. 3: 38 and Heb. 11: 4.

Farewell, dear father! thou art gone, And we are left for thee to mourn, But still our loss is thy great gain, For thou art free from wee and pain.

O may we all prepare to die, That we from grief and wee may fly, How many friends are gone away, With whom we used to sing and pray.

How sweet was their communion dear, But we shall no more see them here. O Lord! help us to watch and pray, Until from earth wo're call'd away.

And then we'll meet our friends above, And sing of sweet Redeeming love: Glory to God the great I AM! Glory to the victorious Lamb!

D. F.

Died in Point Creek church, Marshall co. Ind. March 20, Sister HETTY PIPPINGER, wife of Jacob Pippinger, aged 31 years, and 23 days. She leaves behind a sorrowing husband and five children. Funeral services from Heb. 4: 9, by Washington Fusion, David Rupel & others.

My little babes are near my heart, For nature seems to bind So strong, it grieves me to depart And leave them all behind.

Dear Lord, a father to them be, And shield them from all harm That they may know and worship Thee, And lean upon thy arm.

J. K.

Died near South English, Keokuk co. Iowa March 9, brother BENJAMIN F, WINE, eldest son of brother Solomon and Sarah Wine, of Rockingham co. Virginia.,aged 20 years, 4 months and 3 days. Funeral text Matt. 24: 44, by Jacob and David Brower, and Samuel Flory. (If our space would permit, we would have inserted a more lengthy and feeling notice from the "Rockingham Register." But the great number of obituaries coming in compel us to make them as brief as possible.)

Died in Lebanon co. Pa., March 28, brother MARTIN PRICE with dropsy of the chest, from which he suffered (at times very sorely) for 15 months, aged 48 years, ¶ months and 9 days. Funeral sermon from Prov. 10: 28, by John Zug.

Died in Sandy Creek church Preston co. Va. March 23, Sister DICKY or rather NEWCOM-ER in the 79th year of her age. She was a faithful member for more than 50 years. Funeral services by J. M. Thomas.

Died near Quincy, Franklin co. Pa. March 21, 1860. AARON WILLIAM BURKHOLD-ER, son of Dr. John and Susan Burkholder, aged 1 year. 10 months and 17 days.

Sleep, dear little Aaron sleep, Till Josus bid you rise, Then you with angel wings shall sweep The regions of the skies.

D. H. T.

Died at the residence of her brother Christian Crotzer, deceased's widow in Rockingham co. Va. January 15, SisterCATHARINE CROTZER, aged nearly 91 years. At the funeral elders Benjamin Bowman and John Kline spoke from 1 John 3: 3.

Died in Miami eo. O. Oetober 13, 1859. EM-MA MIKESELL, infant daughter of William H and Mary Mikesell, aged 1 year, 5 mo. & 15 d.

Sweet Emma sleeps on Jesus' breast, Safe in the Shepherd's arms she'll rest; No pain can reach, no harm come nigh The lambs, that in his bosom lie.

Died in Carroll co. Illinois April 8, with searlot fever and eroup, SARAH HERRINGTON, iufant daughter of br. Samuel and sister Elizabeth Herrington, aged 2 years, 5 months and 8 days. Funeral services by John Forney on Job 14: 1, 2.

Died in Ogle co, Illinois April 11, with the same disease — HOLSINGER, óniy daughter and child of br. George and sister Mary Holsinger, aged 1 year, 11 months and some days. Funeral services by John Forney and Isaac Hershey from Psalms 103: 15, 16.

POETRY.

In memory of Sister Eve Stookey of Ross Co. Ohio. Obituary see April No.

I set me down by the couch of main, Where death was approaching nigh, To watch the last extinguishing flame, And to see a Christian die.

'Twas not a seene to appall the heart;
But rather a joyful one,
The spirit within, when about to depart,
Still brighter and brighter shone.

The smile that lit up that pale, pale face—
Told of joy and peace within;
No fear of death or his cold embrace,
For the soul was freed from sin.

The eye with a look of calm delight, Was fixed upon heavenly things; And spake of a rapturous, holy sight, Which faith to the sufferer brings.

The mind was calm as the summer's eve, Unclouded, serene, and clear, The soul in its future bliss believed, For the star of hope was there.

JOSEPH K.

PROSPECTOR CONTRACTOR CONTRACTOR

FOR THE YEAR 1860, VOL. 10.

The object of the work will be the same as thas heretofore been, namely, the advocacy of the doctrines and practices of a pure Chritianity.

Each number of the English Gospel-Visitor will contain 32 pages double oclumns, and the German 16 pages, neatly printed on good paper, put up in printed covers, and mailed to subscribers regularls about the first of each month, at the following

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All persons to whom this Prospectum is sent, are requested to act as Agents in proceeding subscribers. But should any one who receive this not feel inclined, or not be able to act, they will please hand it to others who will make some effort to circulate the Visitor. Friends, please respond to this request at an early day.

HENRY KURTZ.
JAMES QUINTER.

COLUMBIANA, Columbiana Co. O.

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HEART OF NAN, IN TEN EMBLEMATICAL FIGURES EITHER GERMAN OR ENGLISH

"28.

MAL-IRREGULARITES.

We have never heard of so many complaints from our subscribers, than this winter, Again and again we have been called upon to supply missing No's, that with doing so and also furnishing back No's to lately coming in subscribers, our edition of the three first No's is entirely exhausted, even imperfect Copies, which were not to be sent out ordinarily, we had to send, knowing that those, whose No. was lost, would rather have a poor one than none at all. We are sorry. under these circumstances to be unable to supply the first four Numbers of the present volume any more, and therefore propose to new subscribers to send us hereafter only Sixty Cents the single copy for the balance of the year from May to December, both inclusive, or FIVE DOLLARS for ten copies for the same time.

Expecting our next yearly meeting to be an important one, and that many of our brethren would like to know all about it, we will enlarge the edition of the Visitor sufficiently to meet the increased demand. Of course the Minutes will be charged extra as hereto-

fore.

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ТнЕ SCIENTIFIC AMERICAN.

The publishers of this widely circulated and popular illustrated weekly journal of mechanics and science, announce that it will be enlarged on the first of July, and otherwise greatly improved, containing sixteen pages instead of eight, the present size, which will make it the largest and cheapest scientific journal in the world; it is the only journal of its class that has ever succeeded in this country, and maintains a character for authority in all matters of mechanics, science and the arts, which is not excelled by any other journal published in this country or in Euope. Although the publishers will incuran increased expense of \$8,000 a year by this enlargement, they have determined not to raise the price of subscription, relying upon their friends to indemnify them in this increased expenditure, by a corresponding increase of subscribers. Terms year, or 10 copies for \$15. Specimen copies of the paper with a pamphlet of information to inventors, furnished gratis, by mail, on application to the publishers,

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VOL. X. JUNE 1860.

NO. 6.

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From F Hamburg with \$2. Dr. E Illig. 50. S Leidy. Joseph Zimmerman about money (lost.) L Kimmel. John Zug. W Hattzler. S R Hackman. John Kline. Ab Grubb 1 M Beshoar 5 f Garber's Relief. Sam Farney. Jacob Miller Va. John Goodyear 60. Daniel Snowberger. Hannah Forrer 1. Susan Gitt 1,30. Dav Bosserman 7,19 f Garber's Relief. Jacob Mohler. J S Flory. D P Ziegler 10 f books & Vis. Jacob Snader 60. L Kimmel. C Custer. Catharine Panabaker 1. Joseph Miller 43. Henry Herr, sen.. David Fike. Jac. Pickinger 1,80.

M Meyers 3, 33. Sol W Bollinger. E Slifer 5. Jerem Sheets. M M Bowman. James Quinter, Geo Wolfe, jr. (A new Edition does not necessarily require an Addition. There may be one however ere very long.) S R Shirleysburg. (Full names are required in all cases, where we are to publish any thing.) F Miller. Alex Holsinger. Dan Snowberger. John Zug ,60. John Lutz 5,10. (Stamps should not be sent too many.) Sol W Bollinger.

ADVERTISEMENTS.

A limited number of Advertisements not inconsistent with the character and design of the Gospel-Visitor, will be inserted on the cover. The circulation of the Gospel-Visitor extends from the Atlantic to the Pacific Ocean, and thus affords a valuable medium for advertising.

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Mail Irregularities.

We have never heard of so many complaints from our subscribers, than this winter. Again and again we have been called upon to supply missing No's, that with doing so and also furnishing back No's to lately coming in subscribers, our edition of the three first No's is entirely exhausted, even imperfect Copies, which were not to be sent out ordinarily, we had to send, knowing that those weese No. was lost, would rather have a poor one than none at all. We are sorry, under these circumstances to be unable to supply the first four Numbers of the present volume any more, and therefore propose to new subscribers to send as hereafter only SIXTY CENTS the single copy for the balance of the year from May to December, both inclusive, or Five Dollars for ten copies for the same time.

Expecting our next yearly meeting to be an in portant one, and that many of our brethren would like to know all about it, we will enlarge the edition of the Visitor sufficiently to meet the increased demand. Of course the Munutes will be charged extra as heret wore,

THE GOSPEL - VISITOR.

VOL. X. Aune 1860. NO. 6.

For the Visitor. THE MORTALITY OF MAN.

That "it is appointed unto man once to die," is a truth that stares us boldly in the face from the pages of Divine Revelation, and is exemplified in the numerous scenes of mortality that daily come under our observation. In the conclusion of that awful anathema, that God pronounced against man, as the punishment for his disobedience, we have the first and most appalling death-warrant ever written, which if seriously pondered, dispels all our vain, delusive notions of human greatness, subdues that feeling of independence that strives to predominate over God and man, and brings us into a true sense of the utter nothingness of our "earthly house." It declares, "For dust thou art, and unto dust thou shalt return."

Is there, indeed, any thing in all animated creation, or in the whole organic system, that is not subject to change, dissolution, and decay? No, even man,—the highest order of created intelligence, the crowning effort of God's workmanship, and the finest, and the most complicated piece of mechanism ever witnessed, must eventually commingle with mother earth, and afford food for worms; and irrespective of personal distinction, or caste, whether men of low or high degree, whether you are seated upon a

nod of the head, whether you are vested with judicial authority dealing out justice and equity, whether you are a hard working peasant, "eating your bread in the sweat of your face," or whether you are a houseless, friendless vagrant, begging your sustenance, the numbered hour is on the wing, and ere you pursue life's journey much farther, the hand of death will seize your mortal frame and consign it to the appointed house of clay, and as good old Job said, "He shall return no more to his house, neither shall his place know him any more;" 7:10. And though this aged sire, and exemplar of patience, much preferred the still and peaceful grave, to all the sore afflictions and calamities he endured, yet he says; "All the days of my appointed time will I wait till my change come."

We think, however, that none of the ancient fathers of Israel, in their writings, present such a clear and comprehensive series of beautiful and appropriate metaphors, illustrative of the brevities and evanescence of human life, as does the Psalmist. He introduces the subject thus: "Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity." Psalm 62: 9. "For he (God) remembered that they were but flesh; a wind that passeth away, and cometh not again," 78: 39. "For he knoweth our frame; throne, wielding royal power, ma- he remembereth that we are dust." king nations to tremble at a single 103: 14. "His days are as a shad-G. V. Vol. X.

ow that passeth away," 144: 4. And hence the exhortation, "Put mortality, or rather death, came not your trust in princes, nor in the into the world through disobedison of man, in whom there is no ence, that it is a natural, entire exhelp." 146: 3.

Next the son of the author of the above citations, seems also to feel the importance and necessity of presenting to view the perishableness of our earthly tenement; and delineates our frailty thus: "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Eccl. 12:7.

We next must offer the testimony of the apostle Paul, who not only speaks of, but refers to the cause of mortality among the children of men. In his discourse upon the grand theme of reconciliation by Christ, he expresses himself in the following manner: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. And again, this enlightened apostle, in his treatise upon the resurrection of the saints, gives us mortals this great consolation, in the following encouraging words; "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 52. Thus showing, that in the former, the old man, we have nothing but a natural death, whereas the latter, the new man, has immortality in store for all that do his commandments." This strain of evidence is most fitly and admirably wound up "For all flesh is as grass, and all the

Hence we perceive how tinction of this earthly house; the tenement of the soul,-and is certain to all.

That death is a subject to be thought of, is evident from a consideration of what the Psalmist says in his devout reflections and prayers; "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." 39: 4. And again, "So teach us to number our days, that we may apply our hearts unto wisdom," 90: 12.

Death to the righteous is desirable sometimes, because it is the messenger of peace that calls the soul to Heaven. We have a few instances of this kind on record in the teachings of the Spirit by Paul, whose language indicates that he experienced this truth most sensibly himself. He says: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord," 2 Cor. 5: 8. And again he says to his Philippian brethren; "For I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better." Phil. 1:23.

We also find that the death of believers is compared with sleep in many instances; and we think the analogy between them is very clear. We learn that Stephen the martyr, after he thus prayed for his persecuin the language of the apostle Peter; tors, "Lord lay not this sin to their charge," fell asleep. And Paul conglory of man as the flower of grass." trasting the death of our Savior The grass withereth, and the flower with that of David, with the differthereof falleth away." 1 Peter 1: 25. ence of the former's resurrection set forth, said, and the latter fell soon sciously idle away there, at its asleep, and was laid unto his fath-lending? ers, and saw corruption." And again, in deliberating upon the blessedness of departed saints, Paul says, "I would not have you to be ignorant brethren, concerning them which are asleep, that we sorrow not, even as others which have no hope."

Thus we see that death is represented as a state of repose, and well may it be thus considered, since he is a heavenly messenger that breaks down the prison walls of the soul and liberates it from this scene of toil and wo, to waft it to that mansion not made with hands, eternal in the Heavens. Since, then, it is made clear to our minds that, according to all that pertains to this life, we are nothing but feeble mortals, and finite beings, devoid of every thing that is permanent and lasting, and surrounded with all the fleeting elements of this world, let us so live, continue and abide in the doctrine of our Lord and Master, who has glory, honor, immortality and eternal life in store, that when our "change come," we may wrap the drapery of death around us, and lie down as to pleasant dreams.

"And man when in the lonely grave, Shall sleep in death's dark gloom, Until th' eternal morning wake The slumbers of the tomb."

E. S. M.

For the Visitor. IDLE MOMENTS.

Have you ever thought how many lost here, at the beginning of an own inclinations as you wish.

If you have, 'tis time you should act as well as think; that you should improve them as well as regret their loss when wasted; and if you have not, resolve now, for it is indeed more important than you may think for, "never to lose one moment of time, but improve it in the most profitable way you possibly can." Do not utter the resolution with your lips only, and forget as soon as the least temptation or disposition to idleness assails you; but after viewing it calmly, deliberately, make a firm decision to do what reason teaches you is right; and let your resolution be told to others by hours improved, good effected, and consequent happy heart and cheerful countenance. for both will naturally result from the choice.

There are two things to be considered in this; First, "Never to lose one moment of time," think what you are saying; recollect, school-girl, how prone you are to turn over and over your book, count how many leaves or pages are to be committed, instead of attending to present duty; -how often you loiter by the way, skimming pebbles on the water; -how many times you sit gazing listlessly out of the window; and leave unheeded teacher's admonition "to improve youth if you would enjoy old age." Recollect, young man, how many minutes you waste, morning, noon and evening, thinking if you give your employer his time and due, you waste? How many good deeds you are at liberty to idle the rest you might be doing in the minute if you choose, and to gratify your hour,-and how many you uncon- often do you leave the morning pass

unimproved by dozing away your or her child's comfort; but simply strength in bed, neither waking nor sleeping, when you should be out gathering the gold from the hours of morn; and then, if you are willing to forego all these and every indulgence of like nature, adopt the first of the resolution, "Never to lose one moment of time."

And now we are not speaking to habitual sluggards, but to those, who though esteemed as active, industrious persons do vet waste many precious opportunities of improving mind and heart; partly from thoughtlessness and partly from a natural inclination to overlook the smaller things of time as well as life.

But for the second part of the resolution, "To improve it in the most profitable way I possibly can." There are individuals who are industrious, very industrious, and yet so occupy their time that it results in no good to themselves or others. In illustration, see that pale, delicate mother, bending over the costly embroidery,-how assiduously she and triffing occupations the mind stitches, losing no time, testing nerve and strength to complete the beautiful robe for the infant slumbering unconsciously by her side, when it, in a perfectly plain unadorned dress, would enjoy its young existence, and the love of its fond parents quite as well. She truly employs her time, but does she improve it?

Let us for a moment contemplate the motive that prompts this expenditure of time and labor; for this yet it should not be disregarded. in all cases gives an action its moral And yet it has become so common quality of right or wrong. It is that scarcely a remonstrance is not that clothing thus adorned is given, though by it eyes are weakany warmer or cooler, not that it ened, natural taste perverted into

to gratify a natural taste, which by undue indulgence and in obedience to the dictates of fashion has degenerated into pride. Its effects are certainly pernicious; it consumes time, which if not required for the practical duties of home, might and should be employed in the improvement of the mind. God has endowed us with intellectual faculties and has also filled the world with various objects of interest and thought, calculated to excite reverence and praise in every reflecting, cultivated mind; so that we may well charge ourselves with deficiency of duty if we neglect, for things that perish with the using so many opportunities of improving mind and heart: for this is a duty we owe to ourselves, to our fellows and to God. Let us be careful then, how in this respect we idle away the minutes of Time, which in the end will make the hours of Eternity. Bury not your talents, if it be but one.

But secondly, by pursuing light naturally learns to dwell upon such subjects, and hence it is that so often in conversation we may sit for hours, talking, it is true, but of such subjects and in such manner that all must feel it has resulted in no good to themselves or others. Surely time that passes leaving us neither wiser nor better, is wasted-idled away. And though this practice is but one of the many ways in which the golden moments are lost, contributes in any way to her own pride, mind robbed of time for cul-

tivation, and many practical duties brief sketch of them. The subject left unperformed. No doubt many will think this an exaggerated view of the subject, and as such will pass over with scarcely a comment, much less a change in feeling and conduct as regards this and similar occupations. And while we do not desire that any should discontinue trifling and useless employments, because some one may think them unprofitable we do hope and earnestly wish that all may at once abandon them by feeling for themselves how worse than useless they are. Consider for yourself whether these things be so, and act conscientiously. "Despise not the day of small things," nor think that the trifles of life will pass unrecorded in the account-book of Time. not the merchant register the dimes as well as dollars? And will the computation of things of eternal moment be less exact than the sordid ones of earth? "Think on these things" and let your heart answer. Do you strive to improve your time in the most profitable way you possibly can? One of the charges brought against the House of Israel is, "My people doth not consider." And shall the same be written of us? Or shall we not rather "give more earnest heed to the things which we have heard, lest at any time we let them slip." That we may prove what is that good, and and perfect will of acceptable, God.—

Does the Soul die with the Body? Are the dead unconscious?

is an important one, and involves considerations materially affecting the hopes of the believer, as well as the condition of the unbeliever.

In ascertaining the prevalent views of the Jews upon this subject, we shall have taken an important step in preparing our minds for a candid investigation of what Christ and the apostles have taught relative to it. If the Jews believed that the soul dies with the body. or that the dead are unconscious. and Christ taught a doctrine relative to our future state in harmony with their views, then we could not expect to hear of any opposition on the part of the Jews to the teaching of Christ upon this subject. But if the Jews believed that the soul exists apart from the body, and Christ taught a different doctrine, then their belief and his teaching upon a matter of such transcendant importance, conflicting, we should hear them preferring charges against him on the ground of a departure from true orthodoxy, as they did for eating with unwashen hands, and for doing other things which did not accord with their views of traditional doctrine, or of the teaching of Moses and the prophets.

Josephus being a Jew, his testimony relative to the belief of his brethren upon this matter, will be considered good authority. his discourse concerning Hades, we make the following extract, which shows his views of the departed:

"Now as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in Our views upon this subject have the world not regularly finished; been requested, and we shall give a a subterraneous region, wherein the light of this world does not shine; see, and rejoicing in the expectation from which circumstance, that in of those new enjoyments which will this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behavior and manners."

"In this region there is a certain place set apart, as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast, but it is prepared for a day afore-determined by God, in which one rightcous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men. as to God himself, shall be adjudged to this everlasting punishment, as having been the cause of defilement; while the just shall obtain an incorruptible and never failing kingdom. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined."

"For there is one descent in this region, at whose gate we believe there stands an archangel with host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the right hand, and are led with hymns, sung by angels appointed over that the just have dwelt from the beginming of the world; not constrained one that is unjust, if he were bold by necessity, but ever enjoying the enough to attempt it, pass over prospect of the good things they it."

be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil; no burning heat, no piercing cold; nor are any briars there; but the countenance of the fathers and of the just, which they see always, smiles upon them, while they wait for the rest and cternal new life in heaven, which is to succeed this region. place we call the bosom of Abraham."

"But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them, and threaten them with their terrible looks, and to thrust them still downwards. Now these angels that are set over these souls drag them into the neighborhood of hell itself; who when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; not only so, but where they see the place (or choir) of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them; insomuch that a just place, unto a region of light, in which man that hath compassion upon. them cannot be admitted, nor can

Jews, Josephus writes as follows heading this article. We shall exconcerning the Pharisees: "They amine some scriptures which seem also believe, that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again.' Book XVIII. chap. 1. Sec. 3. being the sentiment of the most popular sect of the Jews, had it been erroneous, would not Christ have corrected it? But did he do so? Did not his teachings accord with theirs as far as the soul's existence apart from the body goes? We believe it did, and we shall give the evidence which has produced this belief.

The questions we are about giving some attention to, namely, these, does the soul of the believer die with the body and remain dead until the resurrection, and does the soul of the sinner become annihilated at death? are certainly questions of great importance, and if an affirmative answer is given to them, we may reasonably look for it to be given in "great plainness of speech." But is this the case? Are we not rather to learn from Christ and his apostles that the soul continues to exist after the body is dead, and that the righteous go to a place of enjoyment, but the unrighteous to

In his account of the sects of the negative answer to the questions to have a strong bearing upon the subject under consideration.

> "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10: 28. Now it is very plain from this language of Christ, that the soul is not necessarily killed when the body is killed. Men cannot according to this language kill the soul. But if the soul is no more than the life of the body. then when the body is killed, the soul also is dead, and men can kill both. But men cannot kill both. and therefore a plain distinction is recognized by Christ between the soul and body. Again: hell in the text cannot mean the grave. For unless a man is buried alive, he cannot be said to have his life and body destroyed in the grave. If a man is killed, and then his body put into the grave after life is extinct, his soul in that case if it is no more than his life, cannot be said to go into the grave.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, "To day shalt thou be with" me in paradise." Luke 23: 42, 43. Here is a passage that most conclusively proves that the soul does not die with the body. The penia place of punishment? We think tent thief was not buried in the that we are; and that the convictions same sepulchre with the Savior, of a mind not previously biased by and hence, he could not have meant any favorite system, formed from that they would be together in one a candid reading of what Christ and common grave. Neither could the apostles have taught, will be a Christ have meant that one combe with the soul of Christ in the remember that thou in thy lifetime where they shall remain enjoying much happiness, until the resurrection, when they will be presented unto God, and have their felicity consummated. This text of itself is sufficient to prove that the soul does not die with the body.

The passage concerning the rich man and Lazarus recorded in Luke 16: 19-31, demands our consideration, as containing evidence that there is a consciousness after death. It is not material for our present purpose, whether we regard the discourse of Christ we are about examining, as a parable or as a history. In whichever light we consider it, we must regard it as used by Christ for conveying to our minds important information concerning the condition of men in the other world, and the connection between that condition and their conduct in the present. There are representations in the discourse, which seem absolutely to require the recognition of an intermediate state between the present mode of existence and the resurrection.

beggar died, and was carried by the fore, clearly taught by Christ. angels into Abraham's bosom: the rich man also died, and was buried: the annihilation of the wicked at and in hell he lifted up his eyes, be-death, this discourse of Christ seems

mon death awaited them both, and ing in torments, and seeth Abraham that they should merely be together afar off, and Lazarus in his bosom. with the dead, for this could have And he cried and said, Father Abragiven the dying penitent no comfort ham, have mercy on me, and send whatever. The only rational con- Lazarus, that he may dip the tip of clusion that we can come to is, that his finger in water, and cool my the soul of the penitent thief would tongue; for I am tormented in this survive the death of his body, and flame. But Abraham said. Son. unseen world-in paradise, that receivedst thy good things, and part of Hades to which the souls of likewise Lazarus evil things: but the faithful go when they die, and now he is comforted, and thou art tormented." As it is expressly said that they both died, and as reference is made to what had taken place during their lifetime, in contrast with what they then were experiencing, it is certain that the torment of the rich man, and the repose of Lazarus cannot represent their condition in the present state of existence. Neither can the conditions which they are represented to be in, refer to the state of things as it will be after the general resurrection. For the five brothers of the rich man are represented as being in the world subject to a moral change, and enjoying the means of grace afforded by the teaching of Moses and the prophets. But we have no reason whatever to suppose that such a state of things as this will exist after the resurrection. Then if this impressive discourse of Christ relative to the torment and repose of the rich man and Lazarus cannot refer to their condition in this world, nor after the resurrection, it must refer to an intermediate state of consciousness death and the resurrection, and the "And it came to pass that the conscious state of the dead is, there-

And as it regards the doctrine of

plainly to contradict it. To explain the language of Christ here made use of, by rules warranted by sound interpretation of the Holy Scriptures, without admitting the existence of an intermediate state, seems to be impossible, since there are occurrences in the scene which must necessarily be referred to a future state, but which cannot be referred to a period beyond the resurrection.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit." Acts 7: 59. Now the spirit of Stephen here cannot mean his natural life, for with what propriety could he say he committed his life into the hands of the Lord Jesus when that life was about becoming extinct? did this when he became converted, and when he became a servant of Christ. Stephen evidently believed that there was a part of him-his spirit, which would survive the this of his body, part - this spirit, he . desired the Lord Jesus to receive. The soul then, according to the language of Stephen uttered in the near approach of death, when heaven was opened before him, does not die with the body.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but be swallowed up of life. Now he

that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him." 2 Cor. 5: 1—9.

There are expressions used by the apostle Paul in this connection. which we cannot reconcile with the idea, that at death we go into a state of unconsciousness. The expressions, "we are at home in the body," and "to be absent from the body," plainly recognize a two fold nature in man, as in 2 Cor 4: 16, where he remarks, "Though our outward man perish, yet the inward man is renewed day by day." 'The inward man," the spirit, is represented as possessing the attributes of personality, and is personated by the pronoun "we," and is represented as "being at home in the body" and as being "absent from the body." Now if the soul or spirit means merely the animal or natural life, then with what propriety could the apostle have spoken of being absent from the body, since we cannot conceive of the life as something that is separate from the body? Such an idea appears to be an absurdity. "We" then, as used by Paul, must mean something more than the life, it must mean something which can have a being

consciousness when absent from ness and misery.

least was willing to be, (his language implies more than a willingness, see v. 8,) absent from the body, and to be present with the Lord. This desire of his can not refer to the resurrection state, for then he will not be absent from the body. but in the body. Neither can it refer to that spiritual communion which believers have with the Lord. and to which he referred when he said, "Lo, I am with you alway, even unto the end of the world.' Matt. 28: 20. This happy state, Paul was enjoying to a considerable degree, no doubt, at the time he was writing the language, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." If then his language cannot, with propriety, be referred to the resurrection state. neither to the time at which he was writing it must be referred to intermediate state between death and the resurrection, and such a state receives the confirmation of the apostle's writing as quoted above.

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth:) How that he was lawful for a man to utter." 12: 2-4. It will be observed here of the firstborn, which are writter

rious something, which possesses that Paul (we assume that reference is made to himself) did not know the body, and capacities for happi- whether he was in the body or out of the body during the time of his Again: He desired to be, or at trance. But if the soul of man has no consciousness, and indeed no existence, apart from the body, as those who believe in the unconscious state of the dead affirm, then Paul certainly knew this, for we cannot for a moment admit the idea that he did not know as much about the constituent parts of man, as well as about the laws which govern him, as any of our wise men of modern times. But if Paul knew that the soul cannot exist apart from the body, then he must have known, at once, that his soul made its ascension to the third heaven in his body. and then he could not have entertained the doubt which he did. whether it was in the body or out of the body.

> From the expression of the apostle's mind relative to his trance, it is very evident then that his views of man were such, that he entertained the idea that there is a part of man, the soul, or spirit, or call it whatever we may, which may exist out of, and apart from the body, and that too in a state of consciousness, for he "heard unspeakable words." We then regard his admission that the soul may exist out of, and apart from the body, which his doubts whether he was in the body or out of the body evidently imply, as confirming the position that the soul of man does not die with the body.

"But ye are come unto mount Sion, and unto the city of the living caught up into paradise and heard God, the heavenly Jerusalem, and to unspeakable words, which it is not an innumerable company of angels, 2 Cor. to the general assembly and church. in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Heb. 12: 22. 23.

Here the apostle in enumerating the distinguished privileges possessed by christian believers, declares they are come, among other things, to the "spirits of just men made perfect." Reference is here made, no doubt, to the saints of a former age. Now how do Christians come to these? Do they come to these by coming "to death, and to the house appointed for all living?" Job 30: 23. apostle must have had another idea in view than that the saints of a former age and those of the christian age, would come to a common end-to death. This does not agree with the sublime train of thought that he was presenting for the encouragement & comfort of his brethren. But the language, 'ye are come unto the spirits of just men made perfect," shows that the living to whom he was speaking, had already come unto those spirits, and this clearly excludes the idea that he merely meant they reposed in the dust together, since those to whom he was speaking or writing were yet living. We must then understand that those spirits of just men, were yet living although their bodies had mouldered to the dust, and that those spirits with the living saints to whom the apostle was writing, constitute the one family referred to by him in the following language: "For this cause our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3: 14. 15. It appears then that the spirits of just men live after their bodies have died, and that their souls do not die with their bodies.

And the above passage from Paul's letter to the Ephesians, confirms the doctrine we believe the Scriptures teach concerning the dead. What are we to understand by "the whole family in heaven and earth" bearing the name or character of Christ, as this family is said to do? Must we not understand it to mean the family of the redeemed? These constitute his family according to Heb. 3: 6: "But Christ as a son over his own house; whose house are we, if we hold fast the confidence & therejoicing of the hope firm unto the end. A part of Christ's redeemed family then is in heaven, while a part is on earth. But those in heaven with but two or three exceptions have not yet received their resurrection bodies, and consequently are in a disembodied state; and, therefore, the spirit exists apart from the body. and does not die with the body.

We have now given a number of passages of Scripture, which we think will, when explained by sound rules of biblical exegesis or explanation, convey to the minds of the unprejudiced, humble, sincere, and diligent student of the Gospel, the doctrines we have attributed to them, namely, these: The soul does not die with the body and the dead are not unconscious. We might greatly enlarge the number, since we have made no quotations from the Old Testament, nor from the book of Revelation. But we shall I bow my knees unto the Father of not add to the list, believing those, which we have adduced, are sufficient to sustain the doctrine we understand the Scriptures teach, relative to the dead.

The degree of importance which the sacred writers frequently attach to the doctrine of the resurrection,

has led some to think, that the chris- divine justice by his sufferings, by tian will enjoy no positive happi- his timely intervention reconciled ness after death until the resurrection. This idea we cannot receive, as our views given above will show. We would not, however, wish to diminish in the least the importance attached to the resurrection of the body. It certainly is a great feature in the consummation of the happiness of the christian. It is not until the saints shall have received their glorious bodies, that Christ will present them faultless before the presence of God's glory with exceeding joy. Jude 24. Until the resurrection, death will reign, and our redemption will only be partial, and consequently our enjoyment will be quite limited. Hence, the resurrection is made a prominent theme in the Scriptures, for without it the victory of the saints through the Lord Jesus Christ will not be complete. 1 Cor. 15:57. It is not until after the resurrection that the saints can, with death a conquered foe beneath their feet exclaim, "O death, where is thy sting? O grave, where is thy victory?"

The bearing of our subject upon the destiny of the wicked, or the question, Are the wicked finally annihilated at death? will be further noticed in another article.

J. Q.

RECONCILIATION WITH GOD.

As the result of this work of Christ for sinful mankind, Paul specifies reconciliation with God, redemption, justification. With respect to the and hatred, till Christ appeasing the to the conscience of man estranged

an offended God to mankind, and made them again the objects of his love; for the plan of redemption presupposes the love of God towards the race that needed redemption. and Paul considers the sending of Christ, and his living and suffering for mankind, as the revelation of the superabounding love and grace of God; Eph. 3: 19. Titus 3: 4. Rom. 5:8; 8:32. And this council of God's love he represents as eternal. so that the notion of an influence on God produced in time falls to the ground, since the whole life and sufferings of Christ were only the completion of the eternal council of divine love. Therefore Paul never says, that God being hostile to men, became reconciled to them through Christ, but that men who were the enemies of God became reconciled to him; Rom. 5: 10; 2 Cor. 5: 16. Thus he calls on men to become reconciled to God; 2 Cor. 5: 20. The obstacle exists on the side of men, and owing to this they do not receive the revelation of the love of God into their self-consciousness: and since by the redeeming work of Christ this obstacle is taken away, it is said of him that he has reconciled man to God, and made him an object of divine love.

From what has been said, we may attach merely a subjective meaning to reconciliation; and the ideas presupposed by it of enmity with God and of God's wrath may appear to be only indications of subjective relations, in which man finds himself idea of reconciliation, it cannot have in a certain state of disposition towbeen conceived by Paul as if men ards God-indications of the manhad been objects of the divine wrath ner in which God presents himself

which the knowledge of God must develop itself in connection with the consciousness of guilt. Thus by the term Reconciliation, only such an influence on the disposition of man may be denoted, by which it is delivered from its former state, and placed in another relation towards God. Since Christ by his whole life, by his words and works, and especially by his participation in the sufferings of humanity, and by his suffering for men, has revealed God's love towards those who must have felt God, and his resurrection as a pledge of the eternal life destined for them, thus he has kindled a reciprocal love and childlike confidence towards God in the souls of those, who were unable to free themselves from the state of disquietude, which was produced by the consciousness of guilt.

The reconciliation of man to God (according to this view), consists in nothing else than the alteration of disposition arising from the revelation of God's love towards fallen humanity, which this revelation produces in their self-consciousness .-Still it is supposed that the reconciliation of man to God, is not the result of any amendment on the part of the former, but the amendment is the result of the reconciliation, since from which amendment proceeds. through the determination of the

from him by sin, or the manner in man, who felt himself estranged from God by sin, finds in himself no ground of confidence towards God. and requires an objective ground, a practical revelation to which his own self-consciousness can attach itself. in order to excite and support his confidence. This latter is, without doubt, a leading point of the Pauline system, as it is of the doctrine of the New Testament in general.

All the exhortations and encouragements of the apostle, proceed continually from a reference to the practical revelation of God's redeemthemselves estranged from him by ing love. Nor can it be a valid obsin-and has exhibited his suffering jection, on the other hand, that Paul as a pledge of the forgiving love of in 2 Cor. 5: 20, addressing those who were already believers, and calling on them to be reconciled to God. meant that by amendment they entered into a new relation to God. and were brought out of their former state of enmity; for it makes here no difference whether Paul is speaking to those who had already professed Christianity, or to those with whom this was not the case.-In every case, according to his own conceptions, the believing appropriation of the reconciliation of man with God effected through Christ, was accompanied by a new direction of the life, and where this did not ensue, it was a sign that the believing appropriation had not taken place, and the man was still destitute of that reconciliation with God

In that very passage Paul does self-consciousness by means of love not say, Amend yourselves in order and confidence towards God, an al- that you may be reconciled to God; together new direction of the life, but rather, Let not the grace of recthe source of all real amendment onciliation appear to be in vain for turned towards God and away from you, as if you had not appropriated sin is produced. According to this it. By Christ's offering up his life view also, it is presupposed that for man estranged from God, man is

objectively reconciled to God. God God. In this universal fact, we have has removed that which made the separation between himself and man. But what has been objectively accomplished for all mankind, must now be appropriated by each individual and thus become subjective. Hence, according to these different points of view, Paul could say, "Be ve reconciled (subjectively) to God, and "We are reconciled (objectively) to God by the death of his Son." Rom. 5: 10.

But those views in conformity to which the life and sufferings of Christ are considered merely as a manifestation of God's love, and the reconciliation effected by him as the subjective influence of this manifestation on the human heart, appear by no means adequate to the meaning of the Pauline declarations already quoted respecting the redemption of Christ. And although the gross anthropopathical notion God's reconciliation with man, is evidently inconsistent with Paul's train of ideas, it does not follow, that by the expression reconciliation, only a subjective change in the disposition of man is denoted, for we are by means justified in explaining the conclative ideas of an enmity with God, and a wrath of God merely as subjective, and among the various designations of the divine attributes connected with them, acknowledge a reality merely in the idea of the love of God. On the contrary, the common fact of human consciousness, according to which a of the universe and in the essence of Spirit upon them," verses 28, 29.

a witness of the revelation of God's holiness in the consciences of mankind, which is as undeniable as the revelation of his love. By the "wrath of God," though in an anthropopathical form. something objective and real is signified, which is not fully expressed by the idea of punishment, but includes what is the ground of all punishment, (on which account this phrase "the wrath of God" is sometimes used to express merely punishment,) the ground of the necessary connection between sin and evil, the absolute contrariety existing between God as the Holy One and sin. God recognizes evil as evil, as that which stands in contrariety to his holiness, rebels against him and his holy order, and would exist independent of him. The mode in which God recognizes evil, is also a sentence of condemnation upon it, and is a proof of its powerlessness and wretchedness. Evil is denied, if not contemplated as something occupying the place of God.

Dr Neander.

For the Visitor. ON PREACHING THE GOSPEL.

I will first call the attention of the reader to certain Scriptures which read as follows: "And it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. Num. 11: 25. Now Moses had not chosen these, and "one of his young men, answered and man addicted to sin feels himself es- said, My Lord Moses, forbid them. tranged from God, and eannot get And Moses said unto him, Enviest rid of the feeling of his guilt and ill- thou for my sake? would God that deserts, reveals to us a deep-object- all the Lord's people were prophets; ive ground in the moral constitution and that the Lord would put his

Now we see that envy was the cause | 20. "Paul, an apostle, (not of men, manifested, we have reason to fear that envy is at the root of it, whether it be for himself or for Moses. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets. The lion hath roared, who will not fear: the Lord hath spoken, who can but prophesy?" Amos 3: 7. "Some indeed preach Christ even of envy and strife; and some also of good will. ... What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Philippians 1: 15-18. Here Paul rejoiced that Christ was preached, whether in pretense or in truth. Now Paul did not rejoice in a false motive, or in any thing that was not of Christ, but because Christ the very foundation of the hope of glory was preached.

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14: 1. "For ye may all prophesy, one by one, that all may learn, and all be comforted." v. 31. "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order," verses 39, 40. "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him because he followeth not for there is no man which shall do a ly speak evil of me. For he that is not against us is on our part. Mark

of this, and where similar things are neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.") Gal. 1: 1. beseech you brethren, (ye know the house of Stephanas that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with us, and laboreth." 1 Cor. 16: 15, 16. "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5: 19-21. "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 20, 21.

Now did not God send Moses, and Aaron, and Miriam, before the children of Israel through the wilderness? He declares that he did in Micah 6: 4. And was not Deborah a prophetess, and did she not judge Israel, and deliver it too? She did according to the 4th chap. of Judges. And did not Esther likewise deliver Israel? And there was Anna, a prophetess, who departed not from the temple, and she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. Luke 2: 37. 38. was not Mary the first that the Savus. But Jesus said, forbid him not: ior sent to preach his resurrection? And had not Philip four daughters miracle in my name, that can light- who did prophesy? Yes, these things are certainly so.

But laying aside all the above And straightway he quotations for the present, we shall preached Christ in the synagogues, look at the language of the apostle that he is the Son of God." Acts 9: Peter. "But Peter, standing up

with the eleven, lifted up his voice brethren who have become someand said unto them, Ye men of Judea, and all ye that dwell at Jerusa- disorderly through their forwardness, lem, be this known unto you, and hearken unto my words: For these old Brethren have said, that they are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last day, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2: 14-18. believe, that every day that prophecy was fulfilled, for it is said, "and it shall come to pass in the last days. saith God." Aud is it now thought by mortal man, that the spirit of prophecy, which is poured out by God himself upon his sons and daughters, can be quenched by oppression? O no, oppression can not reach it, it is a light, lighted up in the soul of man by the omnipotent hand of God, and never designed to be quenched by the power of man.

Now I am sorry that there has advantage been taken of the old Brethren's views on the subject of preaching the gospel of Christ. Some of our younger brethren, who are not so well informed in scripture as they should be, say that the old Brethren forbid any brethren to preach who are not elected by the majority of the church, but it seems to me this is said because of a want of a better knowledge of things. It is true, there have been queries brought up to

what troublesome, or perhaps quite and under such circumstances the had better be silent. But is this saying, that they positively forbid any one from preaching that has not been elected? I cannot think so. For if this would be the case. then what would the church do, if the spirit of prophecy would fall upon one who was not elected like it did in the time of Moses? And what would be the use to covet to prophesy if we dare not prophesy? All liberty would be cut off from among the brethren in Christ: but the apostle says, "where the Spirit of the Lord is, there is liberty." And if a brother would not have liberty among the brethren. must he go among the Indians and savages to preach the gospel of Christ, or at least a distance from home? O brethren, this will not do. O "tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

What then is to be done with a brother that is not disorderly, and feels that the Lord has called him to preach or prophesy, whichever you please to call it, as I for my part do not know how to separate them as they were so closely connected at the day of pentecost when Peter declared that the prophecy of Joel was fulfilled? I ask again what is to be done for that brother that feels the spirit of prophecy when the scripture says, "Quench not the Spirit." Despise not proph-That brother certainly esying? the annual meeting concerning must feel the powers of his God

and the lashes of his conscience.—Ifail me to tell of Gideon, and of Ba-And what must I say next? Dare I say the scorns of some of his brethren? But if of some of them, by no means all. But is there no balm in Gilead? Is there no physician there? Ah! yes, there is balm for all our wounds, a cordial for all our fears. And what are our fears? that such a brother would cause difficulties in the church? And if he was elected by the church, are we sure that he would not cause disorder? He that is not called of God will be disorderly whether he is chosen by the church or not, and they that the Lord calls, will be consistent whether chosen of the church or not, for their God is a God of order, and he is able to keep them that are his, for Jesus declared when he arose from the grave that all power in heaven and in earth was given unto him. And he said unto his disciples, "lo, I am with you alway, even unto the end of the world." will keep them in all their trials and troubles. For if he has all power, who can question his power, for there is no power wanting in him. All is wanting is a proper faiththat faith which was once delivered unto the saints-that faith which the Savior alluded to when he said. "nevertheless, when the Son of man cometh shall befind faith on the earth? That faith which Moses had, and which led him to refuse to be called the son of Pharaoh's daughter, that faith by which the children of Israel passed through the Red sea, that with breastplate, shield, and sword, faith by which the walls of Jericho and, proclaim a war in Christ's fell down, that faith by which the name, against the hosts of hell, and harlot Rahab perished not, that faith be not discouraged at persecution,

rak, and of Samson, and of Jephthae; of David also, and of Samuel, and the prohets: who through faith subdued kingdoms, wrought righteousness, and obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong."-Brethren, without fail, if we keep hold of the omnipotent hand of God, we like David, can walk through a troop, and leap over a wall.

Yea, more than this, we can sing, passing through the deep waters of affliction, for they shall not overflow

"But how shall dust his worth declare, When angels try in vain."

All human language fails, it is too weak to express the wonderful works of the Lord, who blasted the glory of the proud Babylon, and scatters the people. His Son the Messiah, now reigns in triumph by his Father's side. He also acts as our advocate there and pleads for us poor sinful mortals, who are so dependent upon God. O how often have I thought, I would to God we could more sensibly feel the truth of this.

My dear brethren and sisters, who with me have enlisted under the blood stained banner of king Emanuel, let us try and be faithful soldiers of the cross, right up in the ranks, the victories of which, Paul cele- for we know that it is written that brates when he further says, "What "they that will live godly in Christ shall I more say? for the time would Jesus, shall suffer persecution."
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written out of love to the truth, and for the welfare of my brethren whom it concerns, feeling for those who are bound, as being bound with them. And I desire that this article may find a place in the Visitor, and I also desire that some brother will answer it. If I have written any thing that is not according to the Gospel, I wish to be informed, and I will be thankful for it; for I do not want to be in error, and I will be thankful for all the information on the above questions that I can get, whether it agrees with my views or not, so that it has good gospel ground, or the word of God to sustain it. I do not want merely what people think is best, for that may not be acceptable to God, as was the case when Peter wanted to make three tabernacles, and when Saul saved the fattest of the oxen to offer sacrifice to the Lord at Gilgal.

One question more, and I beg of you not to be angry with me, as Abraham begged of the Lord. Where can we find in the scripture that the choice of a speaker is to be left to the majority of the church? I know that the apostles chose some, and that lots were also cast, and that they ordained elders in every city; and that they chose deacons, but where they elected a preacher, and that by a majority of the church, I cannot find in scripture.

Brethren, bear with me, when I say this way of electing speakers does not agree with Paul's writing when he says, women are not permitted to speak in the church, but should be in subjection to their husbands as Sarah was to Abraham,

Now what I have written, I have ters we are in faith, and are not to usurp any authority over the man. Now when we have our elections for a speaker, the brethren generally make choice first, and then the sisters, and their votes may decide the choice. Now brethren, who speak and rule in such a case? I shall look for an answer.

L. C.

For the Visitor.

DISSEMINATION OF THE GOSPEL. SELECTED FROM HARRIS' GREAT COM-

MISSION, BY L. F.

"Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

Forasmuch as the more extensive spread of the gospel has of late years agitated the minds of the Brethren, I will try in this essay to urge the necessity of the same, by some illustrations from prophecy, &c.

If it be a doctrine of prophecy, that the diffusion of the gospel is to be the grand instrument in the hand of God for the conversion of the world, may we not expect that other departments of holy Scripture will be found to contain allusions and statements corroborative of the doctrine? May we not expect for example, that the apostles have left on record some indications, however incidental, that they interpreted ancient prophecy in the manner supposed?

Accordingly we find, that such indications actually exist: The application which James makes of the prophecy of Amos, Acts 15: 14-18. is precisely on this principle, and might properly be regarded as supplying the legitimate key to all those even calling him Lord, whose daugh-figurative predictions of the gospel

dispensation, which employ lan-|God shall stand forever." "This is omy. Had Isaiah predicted that the gospel is preached unto you;" bas, "for so hath the Lord comman- tion of the gospel is to last forever; ded us, saying, I have set thee to be a light to the Gentiles, that thou tility of the earth, it is to continue shouldest be for salvation to the ends of the earth.,' Acts 13: 46. 47. Whence we learn, first, that they inferred the prophecy to be fulfilled, and the world to be enlightened by the publication of the gospel, for this was the only instrumentality then employed. And, secondly, that so coincident in their view was the spirit of the prophecy with the spirit of the apostolic commission, that they regarded the prediction as equivalent in meaning to a divine command to preach the gospel.

Had the prophet Joel announced that during the last days, "whosoever shall call on the name of the Lord shall be saved?" "How then shall they call upon him in whom they have not believed?" inquires the apostle Paul; Rom. 10: 14. 15. and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" By putting the necessity of preaching the gospel in the interrogatory form, he would impress us in the most emphatic manner, that there is no other conceivable instrumentality, by which the Gentiles can be saved.

And had "the voice of him that crieth in the wilderness" announced, "All flesh is grass, and all the

guage drawn from the Jewish econ- the word," says Peter, "which by Christ should be given to be a light 1 Pet. 1: 24, 25. plainly implying to the Gentiles? "Lo we turn to the that in opposition to the instability the Gentiles," said Paul and Barna- of all things human, the dispensaand that in defiance of all the hosas the great and only principle of the world's regeneration.

Were it possible, that the present economy should be suspended or terminated, before the world is saved, all hope of human recovery would perish. Man would behold the only Rock on which his hope can anchor, sink in a shoreless and tempestuous sea; for amid the ceaseless whirl and disappearance of every thing around him, the only ground of hope for the future which God himself has supplied consists, according to this apostle, in the sufficiency and perpetuity of the gospel of Christ.

Second, May we not expect to find that the cheering anticipation of a world reclaimed by the sanctified diffusion of the gospel, would lead "holy men of God" to give utterance to corresponding desires in prayer? The expectation is not disappointed. The psalmist prayed: "That the way be known upon earth, and thy saving health among all nations." Psalm 67. That the healing influence of divine revelation, like a heavenly current of vital air, might sweep over the spiritual sickness of the world, and impart to it health, and vigor, and happi-

And as he regarded the knowledge goodliness thereof is as the flower of of God as the only remedy for the the field;—the grass withereth, the world's misery, so he appears to flower fadeth, but the word of our have taken it fer granted that the prosperity of the church would be that agency is increased under his marked by the diffusion of that superintendence, will be the extent knowledge, and that such diffusion of harvest saved. And still more to would be attended with the most the purpose, if possible, is the lanhappy results. "God shall bless us." he adds, "and all the ends of the ry prayer: "Neither pray I for his grace shall work from his church outwards, till the entire mass of humanity be leavened; his kingdom shall extend on every side till it embraces the world.

self on this subject is conclusive. Matt. 9: 36-38. "When he saw the multitudes he was moved with com- gospel; for if any are to be converpassion on them, because they fain-ted otherwise, for such the Savior ted, and were scattered abroad, as did not pray. And, secondly, that sheep having no shepherd. Then saith he to his disciples: The harvest they are to unite with the great are few; pray ye therefore the Lord sion of others, and thus to proceed of the harvest, that he will send till the world is saved. forth laborers into his harvest."

only on those immediately addressevident, for the reason of the command is laid in the destitute condition of the multitudes. As long, therefore, as it is true that any portion of mankind are perishing "as sheep having no shepty of Christians to pray that shepof Christ, and the number of laborers employed, it will ever be imperative on the church to repeat the ery, for an increase of Christian instrumentality.

implies, that the harvest of the fitness requisite for the conversion worldis to be reaped by the agency of of mankind, can only result from a his people; and that in proportion as prolonged course of divine discipline.

guage of Christ in his intercessoearth shall fear him:" the leaven of these alone, but for them also who shall believe on me through their that they all may be word; one-that the world may believe that thou hast sent me." us to the necessary inference, first, But the language of Christ him- that the only way in which the church is to look for additions, is by men being brought to believe the as often as such additions are made, truly is plenteous, but the laborers body of the faithful for the conver-

3. May we not expect further, That this was not a duty binding that if the kingdom of Christ on earth is to be set up by means of his dependent but devoted subjects, the result will be attained gradually as opposed to suddenly; and that, in order to correct and guide our expectations, scriptural intimations will be afforded, that progressiveherd," it will continue to be the du- ness will be one of the characteristies of the work? Analogy, indeed, herds may be provided for them. might lead us to expect this; for And as long as any disproportion progress is one of the distinctive remains between the vast harvest of features of all the divine operations souls to be gathered into the garner in nature and providence. But here, where the agency to be employed is human, it appears unavoidable.

For the eminent piety of the individual Christian, and the union and devotedness of the collective church, The language of Christ thus plainly the twofold element of instrumental

under which the dissemination of finding it? Is it an express com-Christianity is represented in the word of God, is remarkable for the uniform manner in which it preserves this characteristic of progressiveness.

If Ezekiel beheld it in the living stream which flowed from the sanctuary, he saw that stream deepen and widen in its onward course, till "the waters were risen, waters to swim in, a river that could not be passed over." If Daniel was instructed to recognize, in "a stone cut out without hands," an emblem of the kingdom of Christ, the mysterious manner in which it became enlarged, and occupied province after province, till it "filled the whole earth," strikingly represented the growth of that spiritual empire which is destined to "break in pieces and consume all hostile power, and to stand for ever."

If the sovereign himself of that kingdom selects appropriate emblems of its progress, he finds them in the growth of the mustard-seed and in the diffusive influence of the leaven. Not, indeed, that in its progress to perfection it will be entirely exempted from external shocks. Like the earthly empire which it is destined finally to absorb, its affairs may often approach a crisis which may appear to threaten its existence. But. true to the emblems by which our Lord represents it, its history will eventually exhibit the threefold characteristic, of original insignificance, constant though often imperceptible progress, crowned with ultimate, greatness and universal power.

Accordingly, the various imagery | look for in Scripture without readily mand on the subject? We possess it in the final command of Christ to his servants, to "preach the Gospel to every creature." Is it a promise of divine assistance and success in obeying this command? We have it in the promise which accompanies it, "Lo I am with you always, even unto the end of the world." For the context implies and requires a promise, not so much of protection in danger, as of success in the accomplishment of the object proposed; so that the command and promise combined may be regarded as the great missionary character of the church for all time; securing to its devoted servants, in every age, a measure of success proportioned to their zeal for his glory. - -

Are we tempted to apprehend for instance, that the Christian church exhausted its energies in its first days, and can never again expect to see them repeated? Prophecy points us aloft to an emblem of the present, and behold an angel comes speeding through the vault of heaven, having the everlasting Gospel to preach to all the dwellers on earth, telling us offacilities for its propagation yet to appear, of resources in the church yet to be developed, and of unexampled triumphs in the world yet to be won.

Do we entertain a fear that the hostility of the world will cloud our prospect and arrest our progress? In the visions of prophecy we behold another mighty angel casting a millstone into the sea, and crying, Thus Babylon is fallen, is fallen," The united stronghold of Anti-Christs, 4. But what appropriate test of and another drying up the Euphrathe truth of the doctrine can we tes of Mahomedan power; and an-

the chain of God's decrees, and cast- considering the object of its contest, ing him down into his own pit. The the character of its spiritual allies mountains of horses and chariots of and resources, the divinity of its fire round about Elisha, which leader, and the grandeur of its desbursts on the opened eyes of his servant, is tameness itself compared with the vision of the future to which prophecy points the church, all heaven marshalled and occupied in removing every conceivable obstacle to the free and universal diffusion of the Gospel of Christ.

At no period of the past, probably could our eyes have been opened to the reality of supernatural agency. in the church, without beholding the sublime spectacle "of the angels of God ascending & descending" in its service, or arrayed in its defence. But, as if the active share they have hitherto taken in its affairs, were as nothing when compared with that which devolves on them during 'the time of the end,' the successive scenes of the Apocalyptic visions are crowded with their numbers, and distinguished by their agency.

Is it that as that time approaches its close, and events rush to their final result, they will take a more intense interest in the issue? it that the ranks of the church triumphant will be allowed to draw nearer to those of the church militant, and more frequently to mingle & make common cause, preparatory to their complete and everlasting juncture in heaven?

However this may be, should not the prophetic vision of their winged activity and flaming zeal, kindle the fire of a holy and consuming emulation in the church below? "A great nation" it was lately said by a high political authority—"a great nation spirit has arisen to such a degree,

other binding Apollyon himself in church of Christ is militant: and. tiny, it absorbs all the spiritual and created greatness of the universe; and should it be satisfied with a little war?

Should not every blast of the apocalyptic trumpet ring through the church as a summons to universal action? And every soldier of the Christian army demean himself as if an angel fought at his side and infinite issues were waiting the result? Do weask to look beyond the conflict. and see its final results? They have been seen; and the eyes that gazed on them, though closing in death, beamed and brightened with the reflected glory. They have been sung: and they who sang them may be regarded as having lived for this as for their highest earthly end; and while they sang, angels have hushed the music of their harps to listen to the strain. And still it is the office of prophecy to point out these results to the eye of faith.

(Concluded in our next.)

For the Visitor. An Extract from Old Minutes-1813.

It was further discussed in common [council.] concerning tioneering, namely, about voting to elect men to the assembly, or congress, to serve in such like worldly offices; and, as the times in which we have come, are wearing such a gloomy aspect, that in the kingdom of this world, the party cannot have a little war." The that the people, oven the heads of government, are so divided, it was considered, generally, that it would be much better not to vote at all for such officers, for as long as there is such a division, we will render ourselves obnoxious, and odious on one side, we may vote on whatever side we will. Hereby can each one, who will be defenceless, easily prove what might be the best.

Besides, as our country, and nearly all kingdoms are involved in wars, it is considered to be best not to cast a vote, otherwise we might, perhaps, help to elect such as would afterwards oppress us with war.

To pray diligently for our government, we believe to be our duty, and the most pleasing to the Lord.

Henry Danner,
George Preis,
Herman Blaeser,
Benjamin Bauman,
Daniel Stober,
David Long,
Martin Gerber,
Martin Reinhart,
Abraham Reinhart.

(Translated from the German.)

The above is an extract from the minutes of the yearly meeting held at Schuylkill, June 4th 1813, which, in my estimation, is worthy of a place in the Visitor, as it seems to breathe forth the true spirit of the Gospel. The advice of our beloved brethren forty seven years ago, is certainly entitled to our serious regard; and as the commotion in the elements of this world is so great at this time. and party contention so strong, it is astonishing to me that a follower of Christ should have the least desire to take part in the same. kingdom is not of this world." John 18: 36. I would have more to write, but I forbear, for the present at least.

D. B.

Queries.

1. Explanation of Matt. 10: 39.

Dear Editors: I have read the two numbers of the Gospel Visitor with great delight. I would like you to give us an explanation of Matt. 10: 39.

N. M.

Feb. 28th. 1860.

Answer.-The passage upon which an explanation is desired reads as follows: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." The Savior was discoursing upon the subject of self-denial when he used this language, and in the verse immediately preceding the one quoted above he says, "And he that taketh not his cross, and followeth after me, is not worthy of me." By keeping the connection in mind, the meaning of the words to be explained will the more readily be perceived.

The Greek word TXH, translated life, signifies both soul and life as well as other ideas. In the text, the meaning of which we are examining it implies a twofold existence, a higher and a lower, and whichever of these man prefers to live, he can choose. To paraphrase the passage in the following manner, will give what we conceive to be its meaning: He who makes it his great object to take care of his present life, or to find its enjoyment in feeding and clothing his body; to live a life of ease, free from the self-denial and hardships and duties which I in my teaching inculcate, shall lose that higher life which I have come to reveal, and to prepare man for, and to which he may at-

tain; but he that out of faithfulness primogeniture, to the tribe of Levi and love to me is willing to lose his Num. 3: I2-18; 8: 18. And as it, or is willing to deny himself of him instead of all the first-born, the any gratification which the animal first-born of all the other tribes life might desire, for my sake, he were to be redeemed from serving shall find a spiritual life, he shall him as priests. Num. 18: 15, 16; attain to a higher state of existence, Luke 2: 22. which more justly deserves the The first-born also succeeded to name of life; he shall never die but the official authority possessed by live for ever.

importance, inasmuch as it opposes ed as his legitimate successor, unitself to all self-devised means of less some peculiar occurrence intersanctification and perfecting of spir- fered. Then as it seems it was the itual life. A crucifying of the flesh, order in the early ages for the firstand self-denial undertaken for one's born to become priest by virtue of own sake, for one's own perfecting, his priority of descent, provided no are an abomination in the sight of blemish or defect attached to him. the Lord, since they are always and likewise to inherit the official in such a case, the proofs of secret authority possessed by his father. presumption and pride. On the and as this combination of characcontrary, they must be done from love to Jesus, from a principle of edek, he was then priest according obedience to him, and by the working of his Spirit; it is then only mote age in which he lived. And that they bring forth beautiful as there were united in his person fruits, and produce that "holiness, without which no man shall see priest, for this as well as for other the Lord." Heb. 12: 14.

2. An explanation of Heb. 6: 20.

Dear Brethren: We would like to have your views on the latter part of the 20th. v. of the 6th. ch. of Hebrews. The query is, Of what order was Melchizedek's priesthood?

Yours in the bonds of the gospel.

Answer.—It appears that the ramily. But the honor of perform- of the 19th chap. of Luke.

natural life if duty to me requires God had taken the Levites to serve

his father. If the father was a The addition of, for my sake, is of king, the first-born son was regardters was probably found in Melchizto this order or custom of the rethe characters of both king and reasons he became a very expressive type of Christ, who united in his person various official charac-

As the priesthood of Melchizedek is not particularly explained in the Bible to our knowledge, unless it was of an order something like that given above, we know not what order it was after.

3. On Luke 19: 3.

Editors of the Gospel Visitor: first-born was the priest of the whole Sirs: Please explain the 3rd. verse ing the office of the priesthood was sought to see Jesus who he was: changed by the command of God and could not for the press, because given through Moses, from Reuben he was little of stature." Who was to whom it belonged by right of small in stature, Jesus or Zaccheus?

personal pronoun "he" stand? How "And from the days of John the can we discover this grammatically? Baptist, until now, the kingdom of Or do you regard the expression as ambiguous?

Yours affectionately.

B. B. B.

Stark co. O.

Answer.-It was no doubt Zaccheus who was "little of stature." And he ran before, and climbed up into a sycamore tree to see him. Here the pronoun "he" in the 4th. verse, refers to or personates the same character that "he," does alluded to in the query, and it is evident that the "he" in the 4th. verse personates Zaccheus. The expression in itself may be considered somewhat ambiguous, but the context will settle the idea. We have many passages in the scriptures in which the pronoun does not refer to the noun which immediately precedes it, as its antecedent, but to a remote noun as its antecedent. passage referred to in the query is one of this class. And we may give the following as examples of the same class: "And fell down on his face at his feet, giving him thanks: and he was a Samaritan." Luke 17: 16. Here the pronoun "he" refers back to the man which was cured. "And he gave him none inheritance in it, no, not so much as to set his foot on: yet promised that he would give it him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. Here last "he" refers to Abraham in the 2nd. verse, as its antecedent.

4. AN EXPLANATION OF MATT. 11:12. Beloved brethren in the Lord.

For which of these nouns does the you on Matt 11: 12. where it says, heaven suffereth violence, and the violent take it by force." Does it suffer violence on our account, or on account of those, who do not obey the gospel, or of those who take it by force? Or can those who take it by force, be saved thereby? A friend and controversialist maintained that the kingdom must suffer violence, and I am of a different opinion. If you deem this worthy an explanation and insertion, put it in German and English.

Answer.—The Greek word biazomai, which is translated suffereth violence, is defined by Parkhurst to mean, to force oneself, to press. And in the following passage, Luke 16: 16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it," the same word biazomai occurs and is translated presseth. We are not then to understand that the kingdom of heaven itself has violence done to it, but that men must use exertions and oftentimes must press through opposing circumstances in order to get into it. And it is only when men make exertions, and by the ardor of their feelings force their reluctant and depraved nature to come to Christ, and when they take up their cross which nature will often resist, that they can obtain the kingdom of heaven with its pardoning and saving blessings. "They that are Christ's" says the apostle, "have crucified the flesh with the affections and lusts." Gal-I wish to have an explanation from 5: 24.

"Mortify therefore your members | 5. Concerning the which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry." Col. 3:5. Now to crucify and mortify corrupt natures, violence force is required. Hence it is said in the text we are considering, "The violent take it by force." "The violence that is to be used, is not to be done to the kingdom of heaven, as we have already observed. but it is to be done to our hard hearts and our corrupt natures. Dr. Webster in defining the English word violence as a noun, gives as the second definition of the term, the following words as its meaning: Moral force; highly excited feeling; vehemence. Then moral force, vehemence, and some degree of excitement of feelings, are necessary, if we would secure the kingdom of heaven.

Wesley renders the text thus: "The kingdom of heaven is entered by force, and they who strive with all their might take it by violence." Similar to this rendering is the marginal reading of our common version. It is this: "The kingdom of heaven is gotten by force, and they that thrust men &c.

Under the faithful and powerful preaching of John the Baptist, a strong feeling of a religious characof heaven was taken by violence when the earnestness was manifest- 6. An explanation of MATT. 3: 11. ed which led John to say, "O gencome?

CONDUCTING OF WORSHIP.

Dearly beloved brethren in the Lord: I wish an answer to the following question; Is it right for a speaker to invite a preacher of any other denomination whatever, to preach when there is one or more of our own preachers present? or is it according to the order of the brethren to do so?

> J. B. H.

Answer.—Ministers who have the conducting of a meeting should use their discretion in this matter. When the meeting has been appointed for the brethren, and when it is expected to be attended to by them, they should preach. brethren have appointments in meeting houses belonging to other denominations, and when the ministers who preach for those denominations are present, and at funerals, and on some peculiar occasions, christian courtesey would seem to require that some liberty should be extended to ministers of other denominations.

The following extract is from the thirty first article of the minutes of 1859: "And is it according to the gospel to call such (ministers of other denominations) brethren, and give them liberty to take part our public worship?

Answer.-As a general thing, we think it is not expedient to do so." As we have said, discretion should be used, and regard should be had ter was produced, and the kingdom to men's characters, and their love and respect for the truth.

Dear Editors: Please give me eration of vipers, who hath warned an explanation of the words, "He you to flee from the wrath to shall baptize you with the Holy Ghost, and with fire." Matt. 3: 11.

words, which immediately follow not fire itself. those in the query, "Whose fan is If the baptism with fire refers in his hand, and he will thoroughly to believers, it must point to their purge his floor, and gather his baptism in sufferings by which their wheat into his garner; but he will purification from sin was promoted. burn up the chaff with unquencha- But we are inclined to refer the ble fire," it appears highly proba- baptism with fire as something ble that the Savior had two classes pertaining to the wicked. of persons before his mind when he spoke. And his words then may and with fire," says Dr. Priestly, signify that the one class to which Notes Vol. IV. P. 45, "may signify he referred, called wheat in the 12th. verse, should be baptized in the spirit in profusion, which may in-Holy Ghost; that the other class, clude the attestations from above called in the following or 12th. verse chaff, should be baptized in intense sufferings, either when the wrath of God should come upon the Jewish nation at the destruction of Jerusalem, or when the wicked receive a fiery baptism in eternity of which the destruction of Jerusalem sinners was but a type. This view seems to be confirmed by the fact that when Christ refers to the baptism in the Spirit, which his disciples were to experience, nothing is said about the fire: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. So when Peter refers to the baptism in the Spirit, he leaves the fire away: "Then remembered 1 the word of the Lord, how that he said, John indeed baptized with wafer: but ye shall be baptized with the Holy Ghost." Acts 11: 16. In to reads thus: "I form the light, both of these cases, no reference is made to fire, because believers alone and create evil: I the Lord do all were baptized. To refer the bap- these things." The Lord is here tism "with fire" to the "cloven said to "create evil," and this seems tongues like as of fire" which sat to conflict with the general characupon the apostles at the day of ter of God and his works as reveal-Pentecost, does not seem to be ad-ed in the scripture. This passage missible from the consideration that of scripture, and some others, at

Answer.-From the following the tongues were only like fire, and

"To baptize with the Holy Spirit then, he shall communicate the holy to his divine mission with the effects which the acknowledgements of it would produce; but unto obstinate and vicious unbelievers he will prove the minister of the divine judgments. He will baptize them with unquenchable fire, alluding most probably to the complete overthrow of the Jewish nation, to which he had before referred under the appellation of the wrath to come."

7. An explanation of Isaiah 45: 7.

Dear Brethren: Permit me to make one request. I have of late found that the 7th, verse of the 45th chapter of Isaiah is a strong hold of infidelity. Please give your views through the Gospel Visitor of this important verse.

Yours in the bonds of love,

G. T.

Answer.-The passage referred and create darkness: I make peace,

first sight, may seem to present, God's character in a light not altogether consistent with purity holiness. When, however, passages are carefully examined, it will be found that they show no countenance to any system derogatory to the character of God.

Evil is of two kinds, natural and moral. Natural evil, is that which produces pain, distress, loss, or calamity; such as sickness, death, famine and war.

Moral evil, is a departure from those rules given by God, for the government of moral beings. in other words it is sin.

Now God neither tempts, nor inclines, nor makes men, to sin. Hence he is not the author of moral evil. But as the sovereign of the universe, he has a right to annex to the violation of his holy law, whatever penalty he judges right. And it is his prerogative to execute his laws. As he therefore has seen proper to connect disease, death, and various kinds of punishment with the violations of his laws and as these things are regarded as evils, that is, as painful and distressing to those on whom they fall, evil then, in the sense of painful judgments, come from God. hence such language occurs in scripture as that in the passage under And the meaning consideration. of such scriptures is simply this: afflictions and judgments come from God, as the penalties of violated Job said, when passing through his afflictions, Shall we receive good at the hand of God, 2; 10.

For the Visitor.

THE ELDER SON. Luke 15: 25.

Dear Editors and friendly readers of the Gospel Visitor: The impression that there are few subjects of greater importance in the New Testament teaching, than that of the elder son, spoken of in the parable is designed to represent; incites me to endeavor to indite an essay on that subject. And I am inclined to think, few subjects are less considered and understood. Knowing my frailty. I am sure my endeavors will be in vain, without his divine assistance who said "without me ve. can do nothing." I find occasion to commence with some introductory comparisons, which to my regret, will somewhat swell the essay I am about writing, but I hope you will exercise patience until you get through; by which time, you may ascertain them to be materials necessary to complete the main subject.

1. The industrious bee, humming . at the fragrant flowers, indicates its favorite element necessary for its peculiar subsistence, to be obtainable there. But notwithstanding the bee's diligence, its labor to attain its full fruition, will be irksome and unavailing, before the rays of the warm sun and the blessing of the smiling rains give the flowers sufficient growth and maturity to develop their interior fragrance. Nor is the bee capable of prospering without the proper food suited to its nature. Neither can Christians live a Christian life when destitute of Christian food and Christian atmosphere. But having once tasted the fragrance of heavenly gifts, they and shall we not receive evil? Job will hunger and thirst after righteousness. And if they seek diligentise is, they shall find and be filled.

2. God however, sees proper to distribute the gifts or talents, somewhat variably to man. (See 1 Cor. I2.) And our ability to comprehend and perform things in the use of our talents, is represented to be proportioned to our integrity and fidelity. It remains, therefore, that we must be sincere and diligent. faithful, modest, and patient. aspire to a full fruition of holiness at the expense of either of these would be unavailing. I do not aim to convey the idea that all our shortcomings are the result of unfaithfulness. Very much depends on the number of talents given us; yet much more depends on the manner in which they are improved. For "if we are not faithful in that which is least, who will commit to our trust the true riches?" This introduction may now suffice, and I will endeavor to proceed.

In Scriptural points, some parts will appear more difficult to understand, & will require more attention to ascertain what they are designed to represent, than what others do. In such cases, the most qualified and practical expounders may be liable to err, since they are but babes to whom 'the Father has revealed these things."

The subject under consideration now is, it seems, one uncommonly difficult to many to understand .-Who the elder son spoken of in the parable is designed to represent, generally is admitted to be difficult to ascertain. Various views have been applied to ascertain the design of his representation. Nearly all, dressed us in the language of three

ly for an entire fruition, the prom-|correctness, and (like the bee at the closed flowers) will view it again and again with an impression that the most valuable substance is still concealed. I shall only hint at one, & briefly notice another of the many views that have been applied to this part of the parable.

> First, The elder son represents the Jews who murmured at the reception of the Gentiles into the Gospel Church upon equal terms and equal privileges with themselves. The readers of the Visitor will recollect this subject had some attention given in answer to a query, in vol. VIII. page 342. The writer of that article, plainly and definitely proved the fallacy of the view that the elder son represents the Jews, and I refer you to said article for further satisfaction.

Second. The writer of the article alluded to, also presented his readers with a very considerate explanation to adapt the design of the elder son, namely, he represents the angels, those holy and pure beings which have always retained their state of This view, I presume, obedience. will be more generally considered to meet the parable, than the one which he reasoned to naught, for indeed, I thought it would do right well until of late my mind was roused to read and compare it more carefully, and I became firmly impressed with the thought that, though that view would meet the parable against certain objections, that it would still remain capable of representing a more important lesson to us, & hence I am prompted in love to reason the matter, to which I humbly expect your kind permission. Our Savior adhowever, entertain doubts to their parables, spoken apparently in connection. The third one, is that of circumstances as those under which the prodigal, in connection with the elder son. A harmony of meaning is very apparent in the three. The lost soul is represented by the lost sheep, the lost piece of silver, and We are told in the the lost son. parable of the lost sheep, of ninety and nine sheep which were not lost, while the one necessary to complete the hundred, had strayed from the flock, and like the prodigal son, was in danger and in want. But it was found and restored again, and the conclusion is, there is joy in heaven over one sinner that repenteth, more than over ninety & nine just persons that need no repentance. Again, the lost piece of silver also represents the lost soul, which, when it was found, our Lord's conclusion of the parable is, that likewise "there is joy in the presence of the angels of God over one sinner that repenteth." lastly, when the lost son arose and came to his father's house, we are told of one son, the elder, who was angry and would not go in because the father commanded the fatted calf to be killed, and ordained a feast of joy and mirth for his brother. The explanation that this elder son represents the holy angels that retained their state of obedience, when examined more closely, will appear, not only objectionable, but untenable, and irreconcilable. Can we for a moment suppose our righteous Lord in one parable to represent the loyalty of angels in the harmonious engagement, in rejoicing in the presence of God when sinners return to their Father's house, and forthwith in another parable represent the same angels as being angry because the Father ordained a

they previously so cordially rejoiced? We can not. I coincide with my dear brother, that whatever view is taken of the sheep that went not astray, and of the pieces of silver that were not lost, should be applied to the case of the 'elder son'. Having minutely developed the impracticability of his application, the important question, Who does the elder son represent? still remains unanswered.

In the parable of the lost sheep it is said, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. In the next parable it is said, there is joy in the presence of the angels of God over one sinner that repenteth; (more than over ninety and nine just persons which need no repentance.) An explicit distinction is very apparent between the angels in heaven, and the ninety & nine just persons which need no repentance. Our Lord and Master justly claims for himself the title "Good Shepherd," and his disciples he denominates sheep; the lost sheep spoken of in the parable is outside of the fold where the sinner is whom it represents; the ninety and nine not lost, certainly are in the fold, where the saints are, whom they are designed to represent.

And so I regard the 'elder' son in the parable of the lost son, to represent the same just persons, which always retained their state of obedience. Now the elder son was in the field: and as he came and drew nigh to the house, he heard music & dancing. And he called one of the servants, & asked what these things feast of joy and mirth under similar meant. And he said unto him, thy killed the fatted calf, because he hath received him safe and sound.

He was in the field, doubtless, actively engaged in his father's service. The field is the world, where labor is always plenty, a very suitable place for serving many years, without occasion to transgress at any time the father's commandments. "And yet thou never gavest me a kid that I might make merry with my friends: but as soon as this thy son is come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, son, thou art ever with me, and all that I have is

Banqueting for gratifying carnal lusts and inclinations, is not countenanced by the Father; He knows that we stand in need of daily food, and says "Son, thou art ever with me;" "where I am, there will be my servant also;" and "all that I have is thine." "My kingdom is not of this world." "In my Father's house are many mansions; I will come again and receive you unto myself: that where I am, there ye may be also."

It was meet that we should make merry, & be glad: for this thy brother was dead, and is alive again; and was lost, and is found. He was perishing for want of proper food. To be sure, he was a voluntary exile, a wilful rebel, a disobedient, headstrong, lawless child; he might have lived in plenty had he not so greatly sinned; now he comes penitent, hungry, and naked, his misery is great enough, he deserves your pity, not your anger; give him not only the remnant of your flock, but the tatted calf. Give him a full supply this, brethren!

brother is come; and thy father hath lest he come in want again; receive him in the family, put the ring of love on his hand; teach him to wear the best robe of righteousness, and put shoes of caution on his feet.

Thus, dear reader, we can understand what is meant by the elder son, and what an important lesson the parable is designed to teach us. May we all be benefited thereby in promoting love, union and charity among the brotherhood, and thereby extend charity to all mankind. I shall now close this essay, by requesting you to compare it with the subject on which it is based; and give it weight only in proportion to its consistency with the word of God, it being my first attempt to write for publication, I greatly desire instructions in whatever you can find me in error.

M. H.

Tomsbrook, Va.

TO OUR CORRESPONDENTS.

It is very desirable that all business-letters or other correspondence for the Visitor should be simply directed to "Editors of the Gospel Visitor, Columbiana, O." and not to either editor personally, as private letters. It is often the case that one of the editors is absent, sometimes for weeks together, and if business-letters, communications, obituaries &c, directed to the absent one, were to be left unopened until his return, an unnecessary delay in attending to the matter would be unavoidable. Therefore let strictly private letters be directed to the proper person (marked private), and if business is part of the communication, let the former be on a separate paper (marked private and separately sealed) and both be put in the same envelope, directed as stated at the beginning. Please attend to

OBITUARIES.

Died at the residence of her stepson Daniel Garber, about 2 miles from Harrisonburg, Rockinghum co. Va. on Monday April 9th. Sister ELIZABETH GARBER, relict of Elder Daniel Garber, dec'd. aged 79 years, 1 month and 20 days. She was a consistent member of the church for sixty years, and died in the hope of a blessed immortality.

Died near Mt. Solon, Augusta co. Va. Jan. 9th. brother JOHN SHEPHERD in the 70th. year of his age. He had become a member of the church a short time before his death, and died trusting in Christ for salvation.

Died in Highland co. O. Oct. 26, 1859 SE-BASTIAN B. HIXSON, aged 23 years, 5 m. and 13 days. His disease was enlargement of the heart. He had determined to be numbered among the people of God at the communion then near at hand, but was prevented by the severity of disease. Leaves a wife and two little children to mourn their loss.

Died in same county October 28, 1859, MAR-THA A. KINZER, daughter of brother Daniel and Sister Louisa Kinzer, aged 13 years, 5 months and 6 days. She had also intended to become a member, but death overtook her likewise, before it was accomplished. Let these two examples serve as a warning to old and young, not to delay their duty too long. Both funcrals were attended by Elder Thomas and sister Sarah Major.

Died in Butler co. Iowa March 5, our beloved brother in the Lord Elder PHILLIP MOSS, after a short illness of only 5 days. Age 51 years, 9 months and 12 days. Also Sister BARBARA MOSS, the wife of said Philip Moss, died April 9th. after an illness of 7 days (inflamation of the lungs) aged 47 years, 7 months and 4 days. This brother and sister have left behind seven children to mourn their loss, and also quite a number of brethren and sisters are left here to feel the loss of the only ministering brother they had within 20 miles. Funeral services from Rev. 14: 13. by br. John Ogg from Minesota, Jacob Waters from Lynn, and John H. Fillmore of Floyd co's Iowa.

Died in the same neighborhood March 31th. sister SUSANNA HARDMAN, widow of br John Hardman dec'd, aged 74 years, 3 months and 14 days. Funeral text Matt. 5: 4. by J. H. Fillmore and I Meyers.

J. F. I.

Died in Manor congregation, Indiana co. Pa. July 1st. 1859, Sister MARY FYOCK, a well-beloved member for more than 40 years, aged about 69 years. Funeral text Rev. 14: 12, 13., by Levi Fry and Adam Helman.

Died insame congregation December 1, 1859 Sister HANNAH WISE, wife of br. John Wise, leaving 4 children to mourn their loss; age about 31 years. Funeral text 2 Tim. 4: 7, S. by David Over.

Died in Tusearawas church Ohio April 2, Sister JANE SCHIDLER, wife of br. David Schidler, uged 60 years, 11 months and 18 days—and 5 days afterward died also said brother DAVID SHIDLER, at the age of 69 years and 4 days. Funeral services by br. C Kehlor,

Martin Rechly and J K S. from John 16: 22, and Job 22; 21.

C. KEHLER.

Died in Shelby co. Ohio March 19, brother ABRAHAM THOMPSON, aged 23 years less one day. He was an esteemed young brother nearly four years, and died in a firm hope of the glorious resurrection of the just. Funeral discourse by br. Daniel Jordan.

J. J. KESSLER.

Died in Yellow Creek church, Bedford co. Pa. December 8, 1859, brother JOHN ROUDA-BUSH, aged 51 years, 8 months and 28 days. DANIEL SNOWBERGER.

Died in Montgomery co. Indiana April 11th. AARON A SCHENK, jr. son of AARON R SCHENK, who died next day, when people had just collected to bury the son. The son was only 19 years and 10 months, and the father 52 years 25 days old. At the funeral ministered br R H Miller and M Frantz from 1 Cor. (15:) 21, 22.

SAMUEL HARSHBERGER.

Died in the U. Conowago church Adams co. Pa. Nov. 4, 1859. Brother JOHN GROVE, sen. aged 65 years, 10 months and 14 days. The funeral occasion was improved by Adam Brown and others.

Died in the same church December 15, br. JOHN BOBLITZ, sen. aged about 68 years. Funeral services by J Myers and others.

Died in the same church near Abbotstown, April 5, 1860 brother DANIEL HOLLINGER (of consumption) aged 35 years, 10 wonths and 14 days. Funeral services by A Brown and A Miller.

Died in the same church near Hampton April 20, brother ANDREW BROUGH, sen. aged 77 years, 7 months and 7 days. Funeral sermon by Sam. Longenecker and Adam Brown.

Died in the Lower Cumberland church district Pa. April 27, ANNA SOLLENBERGER, daughter of br. John Sollenberger, aged 41 y. and 1 month. There was something singular in her case. She had been very feeble for about 22 years, and the last fourteen years was speechless, and most of her time bediest. She had not been received into full fellowship of the church, but she was much engaged about religion. She selected her fureral text and hyinn, Psalin 116 first part, Ger. hymn "Nun bricht der Huetten Hausjentzwey," and Eng. Hymn, "Whyshould we start und fear to die?" about ten years ago, and it was done according to her wishes.

Died in Lynn co. Iowa April 28, in consequence of the child's clothes catching fire ANNA MARY SNYDER, daughter of brother Thomas and sister Hetty Snyder, aged 4 years 8 m, 14 days. Funeral services from Matt. 18: 3.

JAC. O WATTERS.

Died in the Knob Creek ch. Washington co. Tenn. (date not given) Sitter NANCY SHER-FIG, consort of Samuel S Sherfig, and second daughter of brother Frederic Garst, formerly of Va. She left a husband and 7 living children with a large circle of friends to mouru their loss, Her age was 42 y. 6 m. & 25 d. and she was a member for 18 years. Funeral services from 2 Tim. 4: 7, 8, by eld. John Nead & the writer.

M. M. Bowman,

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VOL. X. JULY 1860. NO. 7.

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Letters Received

From E L Moore. Joseph Russell.
Isaac Pfoutz. H F Bowser f Vis. 1.
L Kimmel. Levi Wells. David Gerlach 1. John A Royer f book (sent).
J H Goodman. S A Moore. A Lichliter fmin. W Boyer do. Dan Ziegler f Vis. H Kelter l. Jacob Mohler f H B. Vis. & Min. Daniel Longenecker. John Gotwals f min. H Trimmer-Philip Boyle f min. Isaac Pfoutz do. Ad Beaver. W S Lyon. Dan Snowberger Vis. 1. L Kimmel. N N Kittaning f min. John Snowberger do. M M Bowman, John Flack f min.

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THE GOSPEL - VISITOR.

July 1860. VOL. X. NO. 7.

THE EXEMPLARY LIFE OF CHRIST.

country would have hailed him rent, though not more really presof the public mind, that on more lieve and remove physical suffering. drew till the excitement had passed it is quite certain that much of his away. Throughout his public life, life was occupied in healing the sick, though announcing the sublimest and comforting the sorrowing and to step, out of the humble sphere a few beautiful sentences by Mat-It has been shown that he was at "And Jesus went about all Galilee, poor man. He does not seem to preaching the gospel of the kingthe value of the smallest coin, and, sickness, and all manner of disease providing for his mother, and could went throughout all Syria: and only commend her to the care of they brought unto him all sick peoone of his disciples.

The entire absence of selfishness, in any form, from the character of Christ can not be questioned, The recorded life of Christ proves and not less undoubted was the acthat he neither sought to gain, nor, tive presence of pure and lofty moin point of fact did gain, power, tives. His life was not only negawealth, or fame, for himself, or for tively good, it was filled up with any connected with him. He had positive and matchless excellence, frequent and fair opportunities of and was spent directly and wholly gratifying ambition, had his nature in blessing the world. A large porbeen tainted with that passion. Oc- tion of it was occupied with teachcasions were even thrust upon him, ing, and both in its design and naand the amplest means were ever tive tendency, Christ's teaching was ready to his hand. The Jews ex- only restorative and healing, and pected in their Messiah a king, and itself at once reveals the motive in were burning with impatience for which it originated-love of man, his advent. Jesus needed only to profound, unselfish love. This have announced himself, and the reigning spirit was yet more appawith enthusiasm, and would have ent, in another region of Christ's enthroned and crowned him. As life. He lived not merely to ana matter of fact, such was the state nounce spiritual truth, but to rethan one occasion, the people were The supernatural character of this about to take him by force to make portion of his work among men, we him a king, but he quietly with- do not urge; but apart from this, truths, and performing the noblest the poor. The substance of the works, he never stepped, or sought record on this head, is condensed in in which he had been brought up. thew, 4th. ch. 23d. and 24th. verses. first, and he continued to the last, a teaching in their synagogues, and have ever possessed for himself to dom, and healing all manner of when he died, he had no means of among the people. And his fame ple that were taken with divers G. V. Vol. X.

that were possessed with devils, and burden of a great mission, and he those which were lunatic, and those was tenderly alive to all the rights that had palsy, and he healed them.' and claims of God. But he pitied Make what deductions we will, it and loved the multitude; their is perfectly certain, if any thing of spiritual condition, their destinies, history remain in the gospels, that their necessities, and their sorrows multitudes in that age experienced oppressed his heart. In addition to the effects of Christ's merciful inter- all the force of fidelity to God, to position. "He went about doing himself, and to truth of which he good." He wiped away many a was conscious, there were impulses tear; he made many human hearts of love and pity that gushed up ever glad; and many others connected warm and fresh in his bosom, and with them felt the benignant and imparted a subduing tone to all his genial influence of his earthly min-ministrations. Jesus saw an inexistry. He relieved and removed a pressible worth in human nature. great amount of physical suffering; It is fallen and ruined, but it is a he created and planted in the world precious ruin. The wonderful powa great amount of physical happi- ers yet left to the soul, and the ness. He devoted himself to the amazing destiny before it, ineffably work of blessing man; and in both regions of his life, in his acts and in his words, in the healing spiritual truths which he imparted, and in the unnumbered material kindnesses which he bestowed, we discover one reigning motive-love of man, deep, enduring, redeeming love.

We are entitled to assert that compassion for humanity held the place of a master-force in the soul of Jesus Christ. The man is worse than blind who does not perceive the charm of a subduing tenderness streaming fresh from his heart, and shed over his whole public life. It is related that, once as he looked upon the multitudes that had assembled to listen to his teaching, "he had compassion on them, because they were as sheep having no shepherd." Matt. 15: 32. We hold that this short sentence descends to the deepest depth of his being, and lays open the chief spring of all his movements, he had compassion on the multitudes. Spiritual truth was pression of his unmeasurable love.

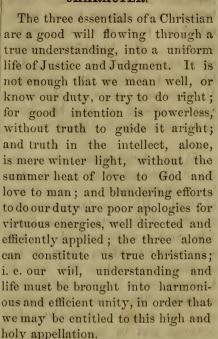
diseases and torments, and those precious to him; he felt also the bright or unutterably dark, were present to his mind, and were the source of that yearning affection which ruled his life. He loved as man. The attachment of members of the same family, or the natives of the same country, of companions in suffering, and of disciples of the same faith, to each other, is easily understood. But when the circle is widened, the attachment is proportionally impaired, and love to man, simply as man, is scarcely intelligible. To Christ this was not only an intelligible, but a profound reality. Neither natural relationship, nor condition, nor even character, nor country, nor creed, determined the movement of his heart. It was man he loved, the nature, the race, for its own sake, and because of its solemn relations to eternity, and to God. Himself man, he felt an inexpressible nearness to humanity, and his whole life, and still more his death, were an exThe higher purposes of the cross are not now before us; but it must not be overlooked that, at least, Jesus could have saved his life if he would have sacrificed his mission. But that mission was dearer to him than life; man was dearer to him, man's redemption and restoration to God were dearer to him than life. He could not, would not, abandon these; but his life he could and did surrender, a true and holy sacrifice on the cross.

A single act of pure generosity fails not to touch the human heart: all men bow down instinctively before it. There are some human names which the world can never forget, the names of those who, in different departments perhaps for a course of years, exhibited wonderful devotion to the good of others. What then shall be said of Him, whose entire life was spent in benefiting, not a single class, but all classes of men, and in originating, not one form, but endless forms of good, from the lowest up to which relates to the immortal nature and its highest destinies? Christianity, and christianity alone, is the revelation of a pure and perfect love, the unvailing of the solitary living model of this grace which humanity has furnished. found secret of God, the unfathomable mercy of his nature was to be divulged to the world. It was pronounced in words of deep significance; but it was also expressed by a sign; and there stood before men an impersonation of perfect love, a life which disclosed and embodied intense, inextinguishable, self sacrificing love.

The Christ of History.

Selected for the Visitor.

THE TRUE CHRISTIAN CHARACTER.



Things must not only be thought of, and desired, purposed and intended; but they must be done, from love to the Lord, that He as a principle of truth, may be flowing constantly, from the center to the circumference of actions. We must practice what we know of the truth. We must live the life of our heavenly Father's commandments, so as to have his goodness and truth implanted in us, that we may strive to walk before him, and become perfect men and women in Christ.

J. H. G.

Selected for the Visitor. THE HAPPY MAN.

The happy man was born in the city of Regeneration, in the parish of Repentance unto Life; was educated in the school of perseverance,

worked at the trade of diligence, time, love Christ. Mark the perand sometimes performed acts of feet man, and behold the upright, self-denial. He is clothed in the for the end of that man is peace. plain garb of humility, and has a better suit to appear in at court, called the robe of Christ's righteousness. He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat which the world knows nothing of, and his drink is the sincere milk of the word.

He has a large estate in the country of christian contentment, and his delightful mansion is the house of God. His associates are the excellent of the earth, such as those who excel in virtue and piety; and where truth inhabits, there is he. On his life is written the law of kindness, on his tongue, the dictates of truth. His breast is fortified with the armor of Christ's rightcousness, and in his heart is guile. Faith becomes a shield before him, while Mercy presides at his right hand, and Justice at his left. Should darkness at any time envelope his goings, God's word is a lamp unto his path, and none of his steps shall slide. Thus he pursues the noiseless tenor of his way through the wilderness of this world to the celestial Canaan, where the spirits of just men made perfect are ever with the Lord. In a word, he has sin under his feet, the world behind his back, grace in his heart. heaven in his eye, and a crown of glory for his head. Happy is the life of such a man, and happy is his To attain which, strive earnestly, work diligently, pray fervently, persevere to the end, live holily, die daily, watch your heart, of vision, and, lo! the stupendous guide your senses, redeem your fabric, ample as the earth, silently

DISSEMINATION OF THE GOSPEL. Concluded from last No. page 182.

But what is the form in we would see them? for "in the visions of the Lord" they have been made to assume every hue of beauty, every character of greatness, every aspect of glory. Is it that of a stone instinct with life, and growing as it rolls by an invisible power, till it fills the earth? Prophecy conducts us to an elevation where we behold that mystic stone in motion. Already has it attained the magnitude of a mountain, and attracts the eves of the nations.

Onward it rolls through Island and Continent, scattering from its side the seeds and fertility of a new creation, and pouring from its bosom the stream of the water of life. Like the Andes to South America, it is seen from every quarter; and with the light of an unsetting sun resting on its summit, it forms the only object of true sublimity the earth contains.

Is it a temple? Now, it is only in the course of erection; and we find ourselves standing amidst the apparent confusion of the surrounding materials; while many of the laborers are away, preparing the "living stones;" and the great majority of the race are bowing at idolatrous shrines and worshipping "an unknown God."

But prophecy takes us to a mount

ment placed on the columns, the seems to alternate from side to side. edifice crowned with its dome, "and all nations flowing into it!" And while we are looking, they suddenly recover from their breathless admiration of its magnitude, proportions, and glories, to burst forth into that anthem of praise with which the universe and eternity are destined to resound.

Is it the achievement of a conquest, and the erection of a Kingdom? "The God of heaven shall set up a Kingdom which shall never be destroyed." When we read the history of an earthly power we are constrained to admire the march of events by which it attains to national greatness. As its population multiplies, and its boundaries enlarge, battles are fought, and victories won. Its times of excitement develop greatness of character, and that greatness of character impresses its image on the times.

But how effectually is all this glory eclipsed when brought into contrast with the progress of the kingdom of Christ! . Here the field is the world, while every object in it is a weapon, every being it contains is an actor, and every issue depending is eternal. In this strife, already kingdoms have been subverted, and generations have been engaged! Who does not pant for a height whence he can look down and survey its progress? To such a point does prophecy conduct us. Even while we look, the charge is sounded, and the onset made.

Far and wide the conflict rages. Banner after banner joins the foe:

rising toward heaven; the pedi-|Lord against the mighty." Victory Now the soldiers of the cross give way, "as when a standard bearer fainteth;" and now raise a shout of joy as they plant their standard on some fallen fortress of Satan.

> Here "the captain of salvation" sends them unexpected support; and there "His right hand teaches him terrible things." Leading them on from "conquering to conquer," opposition gradually slackens: "The armies of the aliens" are put to flight, or yield themselves willing captives. The earth with joy receives her King; and his kingdom of righteousness, peace, and joy embraces the world.

> Is the aspect under which we would look on the result of spiritual agency that of a new creation? "He that sat upon the throne said, "Behold, I make all things new!"

> Even now the spirit is moving on the face of human chaos. Fiat after fiat goes forth; and what light breaks on the darkness of ages; what mighty masses of humanity are uplifting themselves in solemn majesty, like primitive mountains rising from the deep; what more than verdant beauty clothes the moral landscape; How gloriously dawns the sabbath of the world.

Where now is the midnight gloom of ignorance and idolatry? the desolation and misery attendant on sin? We look, and listen; but no reign of darkness, no habitation of cruelty, no sound of anguish remains! The will of God is done on Tribe after tribe "come out to the earth, as it is done in heaven! The help of the Lord, to the help of the nations own no other law; and

bers are invested with the garment and the robes of of salvation. praise.

The world is bathed in the light of peace, and purity and love. animate nature itself partakes of the general joy. To the eye of renewed man it exhibits a beauty unknown before, and to his ear "it brings lessons of surpassing wisdom. Trees wave with gladness, and the floods clap their hands; the light of the moon is as the light of the sun, and the light of the sun is sevenfold. Over that scene the morning stars sing together, and the sons of God shout for joy; while the Divine Creator himself complacently beholds it, and proclaims it good.

Or finally, would we contemplate the result of the whole in heaven? Then must we take up a position from which we can behold the closing scenes of time, and the opening grandeurs of eternity; the coming of Christ, the pomp and ministry of his attendant angels, the resurrection of the dead, and the awful solemnities of the judgment day. With the prophet of Patmos. we must mark the numbers of those who go away into everlasting life and learn their songs; we must try to estimate their joy when they cast their crowns at the feet of amount by the ages of eternity.

by the Son of God. Yes then they every obstacle, and filling the whole

hence their aspect is that of a hap- were brought and set before him: by family. The church aims at no and such was the joy with which other end; and hence all her mem- they filled him, "That he endured the cross, despising the shame." He saw that stone advance: that temple rise; that kingdom come; that new creation dawn; that beatitude of the redeemed in heavenhis grace the theme of tongue, his glory the object of every eye. saw of the travail of his soul, and was satisfied-his soul was satisfied: even in the hour of its travail it was satisfied.

> What an unlimited vision of happiness must it have been-happiness not bounded by time, but filling the expanse of eternity! prophetic eye, even then caught a view of the infinite result in heaven. His ear caught the far distant shout of his redeemed and glorified church, singing, "Worthy is the Lamb that was slain!" And if we would do justice to our office as instruments for the salvation of the world, if we would eatch the true inspiration our works, we too must often cross as he did, the threshold of eternity, transport ourselves ten thousand ages hence into the blessedness of heaven, and behold the fruits of our instrumentality there, still adding new joy to angels, and new tides of glory around the throne of God, and of the Lamb.

What other, practical purpose, indeed can these prophetic disclosures at present answer? Or to infinite love, and to multiply its what higher end can they be applied? If the progress of the gos-True, these are visions; but they pel and its happy results, assume are visions painted by the hand the appearance of a mountain as ever of God; dear in every age to the moving onwards, and ever growing church of God; gazed on in death as it moves, displacing or crushing

earth with its presence. What does the way for that which succeeded. it say to our inactivity, but that we must advance along with it, or be annihilated by it?

And what does it say to our fears of opposition and failures, but that we may give them all to the wind? If, for the same end, a temple rises, whose courts include a worshipping world, and whose incense of praise perfumes the universe, what is the language in which it addresses us but that of David on the prospect of erecting its ancient type, "And who then is willing to consecrate his service this day unto the Lord."

If the church appear in conflict with the world, and triumphant over it, why are we allowed to look on the stirring scene but that we may catch the ardor of the Christian hero; may mark how certainly every one that is not for Christ is against him, how necessarily inactivity in his cause produces the effect, and receives the punishment, of positive hostility; may be excited to endure hardship and to aspire to the glorious deeds of good soldiers of Jesus Christ?

If the splendours of a new creation burst on our view, why is it but that we may feel a pang of solicitude for the groans and travails of the old? Why, but that we may remember that we are living during the work-days of the mighty process; and that He who comdarknes hath issued the flat to us, "Let your light shine before men," "Go into all the world and diffuse it?"

Each stage of the material creation was wisely adapted to prepare ever."

All its unfinished parts reciprocated their influence, pointed to that which was to follow, and craved and tended to a perfect whole. Light was given to the sun to be dispensed; and he fulfilled the law of his being. Had he been endowed with intelligence and responsible power, and had he in the exercise of that power retracted his beams. and refused to shine, how enormous the guilt, how fearful the result!

In the process of the new creation, the darkness has passed away, and the light of salvation has come -light in the presence of which all material splendour is eclipsed and disappears. That light has been given to us in a sense which justifies its author in saying, "Ye are the light of the world;" and given to us with a solemn charge that we so dispense it as that the world may rejoice in its beams.

To withhold our light, then, is to contract a guilt of a magnitude never to be computed. Or if, while we are asking, "What shall the end of these things be?" we are answered by the sight of numbers without number waiving victorious palms, and by the voices of all these, joined by the hosts of the unfallen, in one stupendous concert of praise,-who does not hear, above this "sound of many waters," the voice which saith, manded the light to shine out of "Be thou faithful unto death, and I will give thee a crown of life." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and purpose of prophecy? And are these our inducements to proceed in the diffusion of the gospel? Then ought they not to be felt by us at this moment with as much freshness and force as if they had opened on us now for the first time.

Suppose this were literally the Had prophetic vision, like those we have considered, never as vet been vouchsafed to us. the primitive christian church commenced its missionary operations simply in obedience to what it supposed to be the unuttered will of God; had it assembled by its representatives to consult on the propriety of continuing those operations:-had a spirit of indolence or despondency seized it, and a disposition to wait for some divine intimation before it advanced any farther; had it wrestled in prayer for such an intimation: and if, while its members were thus "with one accord in one place," there had suddenly come "a sound from heaven as of arushing mighty wind," filling all the place; had Isaiah come and sung the glory of the latter days; had Daniel shown them the kingdom of the Messiah enlarging and absorbing all earthly power; John recounted the scenes of Patmos; and had He who sent his angel there to interpret them again appeared, commanding them hasten away with his gospel into all the world, promising to be always with them, and assuring them of "floods" of spiritual influence catch a measure of divine greatness? vosts me with all power in heaven

And is this the lofty practical Whose lips would not be ready to exclaim, "Here am I, send me?" As if such a vision had just transpired, let us aim to realize its inspiring motives; and every christian will be transformed in effect into a prophet, "crying prepare ve the way of the Lord, make his paths straight."

> In coming to a conclusion, we will quote a passage of scripture, which stands as the divine postscript of the sacred volume; which if we mistake not, virtually includes, and practieally applies the whole." the spirit and the bride say, come. And let him that heareth say come. And let him that is athirst, come And whosoever will, let him take of the water of life freely."

> Here are at once the plans by which every holy agency is combined, and put in requisition for the recovery of man.

The summons of the Lord of the church himself for every new agency as it comes into being to join in the great object for which the plan exists," and considering the position which the verse occupies as among the closing words of the revelation -the practical application of all unfulfilled prophecy respecting that object.

Taking the verse in connection with its contexts, its practical power becomes even more emphatic. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright vet to be poured out upon all flesh, and morning star. And as my perwhose zeal would not kindle and son unites the wide extremes of diburn? Whose purpose would not vinity and humanity, my office inmercy require that angels, as well they do with the burden of infinite as men, should be employed in my service.

Accordingly one of them has been sent to instruct the churches in those mysteries of Providence, whose accomplishment is to reach to the end of time. And now, I myself appear, to close these prophecies, as I came to open them. Hear then, the conclusion of the whole matter. I have a fountain of life for a perishing world. The spirit and the church-God, angels, and holy men-are combined, in urging the world to come.

And as often as a single soul is prevailed on to obey the call, he is to consider himself bound, even though he can but fee bly lift up his voice, and say, come! to unite with all who are already employed publishing my invitation of mercy; for whosoever will, is welcome to partake.

How glorious the object which induces the Savior to address his church—the salvation of the world! How simple the method by which he proposes to accomplish it! How fearful his sacred jealously, that nothing should be said or done, to impair its efficiency! How strong the certainty implied in that jealousy that his end will be finally gained! And how loud the summons of the whole to every christian, and every christian church, to unite and call the world to come!

triumphant were permitted audibly the present opportunity of writing to address the world, but were re- an article on the subject of spreadstricted to a single word, that word ing the Gospel. This is a subject of

and on earth, and my purposes of tions of the gospel, travailing as compassion, could be condensed and uttered in a single word, that word would be, come.

> But the church of the day is the only organ through which that word can be uttered; so that, were all its duties in reference to the world to be expressed in a single term, it would be to utter the invitation come; and if, in uttering it, all the tongues were to become vocal, and each of its members could pour into it all the passionate and holy emotion the heart of man has ever known, it would only be approaching the emphasis with which the invitation should be uttered.

> As if the church of the present day, then, had to retrieve the silence of the past, and as if it had only a word to retrieve that silence. and a moment in which to utter that word, let it call, beseech, adjure, the world to come; And the spirit himself would speak in its tones with an infinite energy; and then, to the sublime announcement of Christ, "Behold I come quickly," the church would be prepared to respond with joy, Amen. Even so come, Lord Jesus.

From Harris' "Great Commission." March 24, 1860.

For the Visitor. THE SPREADING OF THE GOSPEL.

Dear Brethren:

Having in view the If all the orders of the church honor and glory of God, I embrace would be Come. If all the invita- great importance, and one, in which

And I am happy to see that the ourselves; but he hath made a way brethren are, as it were, waking up possible, whereby we may escape on this important matter. And I firmly believe that it is high time that we should awake from sleep and shake off our dullness, and arming ourselves with the sword of the spirit, which is the word of God, go boldly forward in the glorious warfare of our exalted King. When I cast a look around me, and see a world of sinners moving towards the gaping grave and an endless eternity, on the fleetest wings of time, my soul is made to mourn over the passing scene. When I consider the rapidity with which the swarming millions of earth are passing, and the inevitable destiny of those who spend their precious lives in sin's destructive ways, I must lament at the thought and in sadness ask whether there is no preventive. Is there no way to impede the progress of sin? Is there not a means to frustrate the malicious designs of the enemy of all good?

The enemy of souls is exceedingly zealous; he, "as a roaring lion, walketh about, seeking whom he may devour." And it is a fact to be deplored that he is speedily executing his malignant and deceitful purposes. Yes, by promising what he can never give, he succeeds in leading multitudes of souls, each of which is of greater value than millions of worlds, in the paths of vice and folly, down to unutterable wo. But while this is the case, we may does not only desire our salvation, cousnes of God in him." "Sureiv

we should all feel deeply interested. and with that assurance leave us to and be saved.

When "God made man in his own image," he gave him a will and power to act according to his inclination; but when man broke the command of God, he fell from the state in which he was created. He was taken captive and could no more act as being free. No doubt but our first parents, the representatives of the whole human family, immediately saw from whence they had fallen; but, they had not power to gain their former position; no vain would have been their utmost endeavors: for they were justly placed at a distance from God they could never pass. But God looked upon man, and the bowels of his compassion yearned over the work of his hands, and the infinite mind of Jehovah was moved to mercy, and it was then that grace divine was first conceived; and after a lapse of four thousand years, all of which time affords most striking incidents of human depravity, God's grace was made known. He sent his only begotten son into the world, who went about doing good, in all things obeying his Father's will; and after a life of obedience, he was taken, "and by wicked hands was crucified and slain." He, who was holy and did no sin, and in whose mouth no guile was found, "who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to rejoice that there is a mightier than him that judgeth righteously," sufhe, who desires not the death of a fered in our behalf- He was made sinner; but rather, that all should "to be sin for us, who knew no sin; turn unto him and live. And God that we might be made the right-

teem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." He redeemed us from the curse of the law and reconciled us to God by suffering in our stead.

I have briefly rehearsed man's fall and redemption, and I will now dwell a little on our duty toward God in consideration of what he has done for us.

John says, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." And again, "We love him, because he first loved us." And I would now ask, Who can consider the love of God toward us without loving him in return? Christ also says, "if ye love me keep my commandments." And again, "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." These are kind admonitions and consoling promises from our blessed Master; and they should incite us to the most ardent love, gratitude, and zeal.

One of the commands of our Savior is, "Go ye into all the world, and preach the gospel to every creature." And this is a very important'duty, for unless the gospel is they do not hear, they cannot be-

he hath borne our griefs, and carri- name of the Lord; and, consequented our sorrows; yet we did es-ly, they will not be among those who will be saved through calling upon the name of the Lord. I would to God that we might all consider the obligations we are under to spread the gospel of Christ; for it is the power of God unto salvation. And if the gospel of Christ is the power of God, in vain may we hope for salvation by any other means.-And as this is the case, it is our duty as accountable beings, and as professors of the religion of Christ, to do all that lies in our power to spread the gospel in its purity, that the kingdom of God may come, and over all prevail.

W. B.

For the Visitor.

THE SPIRIT AND LAWS OF CHRISTIANITY.

Dear Brethren: I lately saw an article written by Brother P. N. on the civil law. It has led me to try to write something on the Divine Law, part of which will be an extract. I have, however, no objections to the Brother's views on the civil law. The morality of the gospel gives it an infinite superiority over all systems of doctrine that ever were devised by man. Were our lives and opinions to be regulated as, it prescribes, nothing would be wanting to make us happy. would be no injustice, no impiety, no disorderly passions. Harmony and love would universally prevail. Every man content with his lot, resigned to the divine will, and fully preached people cannot hear, and if persuaded that a happy eternity is before him, would pass his days in lieve; and so long as they do not tranquility and joy, to which neither believe, they cannot call upon the pain nor even fear of death could

give any interruption. We find that heaven, or to the decrees of fate, the best systems of pagan ethics are very imperfect, and not free from absurdities. But of all the Lord's institutions, the object is, to promote the happiness of all mankind. In the next place, his peculiar doctrines are not like any thing of human contrivance. "Never man spake like this man." One of the first names given to that dispensation of things which he came to introduce, was, the kingdom of heaven. It was justly so called, being thus distinguished not only from the religion of Moses, but from every other.

The views of the heathen moralist extended not beyond this world. Those of the Christian are fixed on that which is to come; the former was concerned for his own country or chiefly so; the latter, takes concern in the happiness of all men, of all nations and capacities. A few, and but a few of the ancient philosophers, spoke of a future state of retribution as a thing desirable, and not improbable: revelation speaks of it as certain, and of the present life as a state of trial, wherein virtue or holiness, and patience are necessary, not only to entitle us to that salvation which through the mercy of God and the merits of his Son, Christians are taught to look for, but also to prepare us by habits of piety and benevolence, for a reward which none but the pure in heart can receive.

The duties of piety as far as the heart is concerned, were not much attended to by the heathen lawgiv-

was so repugnant to some of their other tenets, that little good could be expected from them. and fear of God must every moment prevail in the heart of a follower of Jesus, and whether we eat or drink. or whatever we do, it must all be to the glory of the Creator.

Set therefore your affections on things above, and not on things of the earth. Let it be your supreme desire to obtain the favor of God. O my fellow travelers to eternity. let us prepare ourselves for a readmission into that rank which was forfeited by the fall. What an elevation it gives to our minds to contemplate the supreme Being and his providence as revealed to us in We are there taught Scripture! that man was created in the image of God, innocent and happy; that he had no sooner fallen into sin, than his Creator instead of abandoning him and his offspring to the natural consequences of his disobedience, and of their hereditary depravity, was pleased to begin a wonderful dispensation of grace in order to rescue from perdition, and raise again to happiness, as many as should acquiesce in the terms of the offered salvation, and regulate their lives accordingly. By the sacred books that contain the history of this dispensation, we are further taught, God is a spirit unchangeable, and eternal, universally present and absolutely perfect; that it is our duty to fear him, as a Being of consummate purity and inflexible justice, and to love him as the Faers. Cicero ranks them with the ther of mercies, and the God of all social virtues, and says very little consolation; to trust in him as a about them. And what the stoics friend, the Comforter, and the altaught of resignation to the will of mighty guardian of all who believe

and obey him; to rejoice in him as works. the best of Beings, and adore him as conscience, as his voice and law the greatest. that he will make allowance for our frailties, and pardon the sins of those enjoyment of a future reward, and who repent: we are taught that He gave his only Son as our ransom and deliverer; and we are not only permitted, but commanded to pray to him, and address him as our Father :- we are taught moreover, that the evils incident to this state of trial are permitted by him in order to exercise our faith, and prepare us for a future state of never-ending felicity, and that these momentary afflictions are pledges of his paternal love, and shall, if we receive them as such, and venerate him accordingly, work out for us an exceeding great and eternal weight of glory.

Christianity proposes to our imitation the highest examples of benevolence, purity, and piety. shows that all actions, purposes, and thoughts are to us of infinite importance. We are commanded to love our neighbor as ourselves, by declaring every man our neighbor whom we have it in our power It improves benevolence to the highest pitch, by prohibiting revenge, malice, pride, vanity, envy and covetousness. The laws of Christ require us to forgive, to pray for, & to bless enemies, and to do unto others, as we would that they should do unto us. It lays a restraint on every malevolent and turbulent passion. Christianity recommends the strictest self-attention, unto every man according to his infirmity, or despise deformity .-

It makes us We are also taught within us; purity of heart, as that which alone can qualify us for the mutual love or charity, as that without which all other virtues and accomplishments are of no value.

> And by a view of things peculiarly striking, it causes vice to appear a most pernicious and abominable thing, which cannot escape punishment. In a word, Christianity observes nothing that is superfluous or even burdensome, and it is a system in which there is nothing wanting which can procure happiness to mankind, or by which God can be glorified.

> Dear Brethren, I have written this article that peradventure it may have a good influence over some of my readers, & if it does not, I hope it may not do any harm. And if you consider it worthy a place in your valuable pages, you may give it publicity.

> > Ross Co. O.

P. M.

For the Visitor. MULTUM IN PARVO.

MUCH (COMPOSED) IN FEW WORDS.

Let your pleasure be moderate. seasonable, lawful, and becoming. Be very deliberate in your choice of a friend. In the civility, follow the many: in piety, the few: and in all things, the good. Be cheerfully seby this awful consideration, that rious, and seriously cheerful. Let God is continually present with us, another's passion be a lecture to thy knows what we think, as well as reason. If thou canst not have a what we do, and will judge the straight wind, be thankful for a side world in righteousness, and render one. Never insult misery, deride

Look not upon sin lest it hurt thee, of man. Let all men repent, betaste it not-lest it wound thee,feed not on it, lest it kill thee. Take heaven and earth and weigh them: soul and body, and value them: time and eternity, and compare them.

If thou art not wise enough to speak, hold thy peace: watch over thy thoughts, affections, words and actions. On Saturday night, shut thy gates against the world as Nehemiah did those of Jerusalem .-Where God is silent, be still: never pick the lock where God allows no key. In thy calling, be diligent; the idle person is the devil's hireling, whose livery is rags, his diet, famine; his wages, disgrace. Be sober: with the drunkard, blasphemy is wit; oaths, rhetoric; uncleanness, frolic; quarrels, manhood; murder, valour; friends, enemies; and secrets, proclamations.

In buying and selling, do not multiply words, nor use disguise, false weights, or bad money. Let conjugal affection be cordial, constant, pure, and temperate. Let masters instruct, command, admonish, and encourage their servants, who owe to their masters, obedience, gence, and fidelity.

Let parents present their children to God, raise them for God, and bless them by God. Children, honor your father and mother with reverence, obedience, and gratitude. Pray for magistrates; honor their persons, and be subject to their laws. Esteem ministers, so as to hear them; pray for them, and Let the rich be maintain them. thankful, humble and charitable. Let the poor be content: for God has chosen them to stain the pride

lieve and obey the gospel. Marry not too young, nor too old, lest thou be rash in the first, and doat in the last, and repent of both. It is not a better partner, situation, place, or trade that can make thee better, but a better heart.

Do with trials as men do with new hats; wear them till they become easy. Beware of avarice, it is incompatible with reason; it ruined Lot's wife, Judas, Demas, and Simon Magus.

Let your thoughts be divine, awful, and godly.

Let your conversation be little, honest, and true.

Let your works be profitable, holy, and charitable.

Let your manners be grave, courteous and cheerful.

Let your diet be temperate, convenient, and sober.

Let your apparel be frugal, neat, and comely.

Let your will be constant, obedient, and ready.

Let your sleep be moderate, quiet, seasonable.

Let your recreation be lawful, brief, and seldom.

Let your memory be death, punishment, glory.

Hear and learn to be silent.

Be silent, and learn to understand. Understand, and learn to remember. Remember, and learn to do accordingly.

All that you see judge not. All that you hear, believe not. All that you know, tell not. All that you can do, do not. If ever you speak any thing, think first, and look narrowly at what you speak, of whom you speak, and to whom you speak, lest you bring yourself into great trouble.

PIQUA, O.

E. E.

Selected for the Visitor. EVILS OF NOVEL READING.

A beautiful girl of nineteen years, a member of a popular boardingschool, left her room in the middle of a wintry night, and drowned herself in a neighboring stream. letter to her teacher a few hours before her death, she left this honest confession: "I have read too many novels for my good. Some, perhaps, might have read them without injury; but it has affected me. I look around and see those that are no better & have no wealthier parents, They can stand as high educated. in society as the wealthiest. Why is it? Because their friends feel an interest in their welfare. This reminds me of things that I have read about." While prosecuting her trade as a dress-maker, she had indulged a romantic and unreciprocated affection for a young man just completing his professional studies. Accustomed to the marvellous turns of fortune which are common in romances, in which difficulties vanish without the use of means, and relief happens at the moment of extremity, she had entered the school in the romantic hope that she might raise herself to a level which would secure his favor, and in the romantic expectation that means would in some way be forthcoming for her support. But, unable to pay her term bills when they became due, her affections crossed, her hopes disappointed, she yielded to a romantic sorrow. She wrote to her teacher: "When you see the cold moon shining on the water, think that it shines on me!" and went out and committed the fearful crime of destroying her own life—a suicide by novel reading.

A minister at the West writes: "I was recently called to visit a sick woman who was made poor by her own folly. She told me that she was raised and partly educated by a lady in eastern Virginia: when young she was led to read a few novels. These gave her a taste for that kind of reading, and she soon became so fond of it that she would sit up all night to read fiction. She continued in this course for years; and even after marriage she found it necessary for her happiness .-Thus the hours which ought to have been spent in taking care of her children and superintending household affairs, were worse than wasted in sympathies thrown away upon imaginary persons and suffering; making the heart wholly unfit for sharing in the common duties and cares of life. As she lay on her miserable couch, surrounded by all the marks of poverty, her body emaciated by protracted ill health, she raised her bony arm and said: "See, sir, what a wretch I have made myself by novel-reading! I have ruined my health and I have ruined my mind by indulging in that miserable trash. I have no peace. Satanis continually tempting me to believe that there is no God, no heaven, no hell, and that I had better put an end to my life. Then Satan holds up some of those heroines for my examples, who first murdered their souls, and then their bodies." As I stood by her bedside, I wished that all the young ladies of our land, who spent so much precious time poring over those "Gems of Literature," and shedding tears at imaginary sorrow, could have witnessed this, the natural end of their own course of folly.

sult of novel-reading. Don Quixote is the ideal of real persons crazed by romances.

In other instances novel-reading results in crime.

"In one city in less than three months, three youths were convicted of crimes committed in imitation of the hero of a novel." following remarks refer to one of those scenes of illicit love & bloody revenge which, within a few years, have attained a painful notoriety.-"Here is a court of justice in session. Blood has been shed. Men are on trials for their lives. All the parties involved are intelligent and wealthy. The community is excited. Crowds throng the court-room from day to day. The papers are filled with the letters which led to the tragical end of one & the misery of many. Among the witnesses is one of manly form, polished manners, and hoary locks. His country has honored him. He must testify and he will tell the truth, for he has honor, and blood is concerned. He says, "the husband of my daughter was kind, honorable, and affectionate," and if my daughter has been in an unhappy state of mind, I attribute it to the impure works of Eugene Sue and Bulwer."

WERE THE EVANGELISTS ILLIT-ERATE?

But were the Evangelists illiterate? We have been accustomed to acquiesce in the application of this epithet, and to glory in it, without considering its different meaning in our own. - They were undoubtedly but no man can calmly consider

Insanity is also an occasional re-|well versed in the Jewish Scriptures, containing the history, poetry and moral wisdom of their country. They had drunk deeper than most of their age, priest or rabbi, of the spirit, if not also of the letter, of those wonderful classics-Moses and To be versant in the Prophets. them implied, though fishermen, the knowledge of the Hebrew, then a dead language, or of the Greek of the Septuagint translation, implying therefore, the knowledge of one, if not two languages, besides Aramaic, the spoken language of Palestine. Can we call that man illiterate that speaks one language, and has acquired one or two besides, and that not for purposes of trade only or chiefly, but to gain access to its literary treasures? Their knowledge of Greek, in which the gospels have come down to us, however acquired, is a fact implying that they were "lettered," even in the modern sense, and implying a culture that may well rescue them from the imputation of being unable to appreciate the interest attaching to the record of the birth, year and day of Christ .- The truth is, the Evangelists, in relation to their times and country, were illiterate only in the sense of being unskilled in that Rabbinical learning in vogue in Jerusalem-an ignorance blessed to them, to us, to all ages-which enabled them to read and interpret, as Rabbies could not do, Moses and the Prophets, and made them the most pure and perfect medium of transmitting the teachings of a greater than Moses. We have talked of the Evangelists being illiterate because by trade fishermen, and bereference either to their times or cause Pharisees and Rabbies said so;

which John has recorded, without these fishermen attached themselves feeling that men who could appre- first to the Baptist when he anciate those sayings of Christ which nounced the Messiah. At least have exercised, and still exercise, three, out of the twelve apostles, some of the highest minds of our were disciples of the Forerunner, and race in exploring their depths of followed John until shown by him-the thought, could not be intellectually Christ. Illiterate, therefore, they unequal, or indifferent to, the record were not, save in the eyes of Jewish of the nativity of Him whom they rabbies, whose light was as darkness, made known as the Light and Life & whose literature was only perverted of the world. The name fishermen knowledge.-North British Review. expresses their social, but not their intellectual position.

To what class of fishermen on our British shores shall we compare ought to understand very distinctly knew, when they wrote the Gos-seat is the heart. It exists in the pels, two living and one dead lan- heart, and it is very difficult to drive guage, and wrote in Greek; fisher- it out from there. Two boys were men familiar with the sacred classics quarelling one day, on the road to of their country from their earliest school; they got very angry, and years; fishermen that frequented began to strike each other. This every Sabbath day the synagogue was sin; but the sin was not so accustomed in the schools of Moses ings of malice, hatred, and revenge and the Prophets to take not a mere in their hearts. passive, but an active part as speakers and questioners.

probably some of the best speci-walked along, calling each other mens of the Jewish common people, hard names, and using all sorts of quickened into intellectual and mor- violent and threatening language. al life above the common people of This, too, was sin; but the sin did every other ancient nation, by the not consist so much in the an-Sabbath and the synagogue; the gry and wicked words, as in foremost men in the synagogues of the feelings of malice, hatred, and Capernaum and Bethsaida; inqui-revenge in their hearts. Soon the rers into the meaning of types and teacher came up so near them, that ceremonics, and of ancient proph- they could not talk without being ecy; and waiters for the coming of overheard. They stopped talking, Him whom they saw foreshadowed therefore, and walked along eyein all Jewish things, answering and ing each other with ferocious and asking questions about all such mat- angry looks. This, too, was sin; ters, and not unaccustomed to speak but the sin was not so much in the

these facts, or read those discourses awake and alive to all these things,

THE NATURE OF SIN.

There is one thing that children a John or a Peter?—Fishermen that about sin; and that is, that its chief of their native village, and were much in the striking, as in the feel-

Presently they saw the teacher coming along; they were afraid of The apostles of our Lord were him, so they left off fighting, and their minds. Just because they were looks, as in the malice, hatred, and G. V. Vol. X. 14.

revenge which still raged in their and the powder, when they knew hearts.

to them, they dared no longer to show their passions in their looks, walked along as if nothing were the matter; but the malice and hatred and revenge still burned in their hearts as much as before. The mere coming up of the teacher had first stopped the sinful actions, then the sinful words, and at last the sinful looks; but the sin still remained in the heart as bad as ever; and there it would be very hard to reach it.

In fact, all sin is really in the heart. If a boy disobeys his father or mother, the great wickedness is his disobedient, ungrateful heart, not in the action; and if he is afraid to do the action, while yet he has disobedient and ungratetul feelings at heart, it is almost as bad. Some-'times great sin is committed, while the child who commits it seems to be doing nothing at all.

Two deceitful boys, for example, were one day going to fire a little cannon behind the house, in a place where they thought their father would not see them. So they got the powder and fire, and loaded the cannon, feeling all the time guilty Just then they and wretched. heard a noise, and one of them said their father was coming; so they pushed the cannon under a log, threw away the fire, and stood still, trying to look unconcerned; their father, as he passed along, saw them and supposed that they were about some innocent play, and went on.

Now, perhaps, you may think

their father disapproved of it. But When the teacher came quite up no, this was not their greatest sin. It was a very great sin, but not the greatest. The greatest was committed while they were standing there, doing nothing.

> It was then that their hearts were in their most sinful stateunfaithfulness, disobedience, deceit, hypocrisy, were the sins of the heart, which they were committing, while they stood still, doing nothing, saying nothing, and unconcerned. Thus you see that all sins really belong to the heart alone; and every child who reads or hears this will see, if he looks within, and thinks of his past life, that his heart often has been, and still is, sadly filled with sin .-

The Family Circle.

A MOTHER'S INFLUENCE.

"Why are you so sad, Herbert?" said Mrs. Orton, as she laid her hand caressingly on her son's head.

Herbert Orton looked up into his mother's face, and a painful smile broke over his fine countenance. He replied,

"It is enough to make me look sad, when I think of my present condition and future prospects."

"Cheer up, Herbert, better days will come by-and-by. There is a bright side as well as a dark side to look upon."

"Yes," returned Herbert, clasping her hand in his, "I am glad, for your sake, that you find a bright that the great sin which these boys side. When I think of the time and committed, was getting the cannon money expended to qualify me for

a physician, and now see others not meet with success, as that was around me pressed with business an ordeal which nearly every young in the profession, while I sit here idle, I cannot help feeling low spirited.-I wish I had, at father's death, abandoned my studies, and sought some other pursuit which would have afforded us a comfortable maintenance. For six months I have been here waiting for practice, and have waited in vain, till I have become heart-sick."

Tears gathered in his mother's eyes, but striving to appear cheerful, she said,

"Do not be discouraged. true you have been unsuccessful thus far, but I do not believe it will always be so. You have talents to make your way in your profession, whenever you have an opportunity to show it, and that often comes when we least expect it."

"But I cannot wait much longer. The little money I had left, on the completion of my studies, is nearly gone; and I must seek some employment that will relieve you from the necessity of toiling early and late with your needle, as you are compelled to now," said the young physician moodily.

The tearful eye and quivering lip of Mrs. Orton told how deeply she felt for Herbert's disappointment.

"Do not despair quite yet, Herbert," she said, endeavoring to arouse his drooping spirits; "I cannot bear to think of your abandoning your profession, now that you have been so long qualifying yourself for it. Your father, on his death-bed, desired you to go on with your studies, and told you not to

physician was compelled to endure. -Keep up a good heart a little longer, and I'm sure all will go well with you in time."

She had hardly ceased speaking when a loud knock was heard at the door, which was quickly opened, and a boy announced that "Doctor Orton was wanted down at Mr. Grayson's immediately." Herbert was soon on the road, and his mother, in a state of pleasant excitement, sat down at her little work-table till his return.

It was the first time that Herbert had received a call for professional services since his modest little sign, "Herbert Orton, Physician and Surgeon," in gilt letters, was hung out to the view of the good people of the village, many months ago. There were two older physicians in the place, who, as usual in such times, buried their mutual jealousies, and united to drive out the young interloper, as they termed Herbert; and they would have succeeded but for his mother, who strove constantly to drive despondency from his heart.

After an absence of several hours, Herbert returned, his step lighter, and his spirits more buoyant than they had been for months previous.

"Mother, you have made my fortune," he said, kissing her. "But for your words of encouragement I should have given up and left the field; now I have no fears for the future. Mr. Grayson sent for me to attend his little grandson, who had been kicked by a horse, and be discouraged if at first you did who, on my arrival, was supposed

to be dying. Dr. Smith and Dr. of a mother's earnest love and pa-Lee had been immediately summon- tient hope ?- Independent. ed, and both declared their inability to do anything for his relief, and gave it as their opinion that nothing could be done for him. Upon an examination. I found the only chance of saving his life was by performing a difficult and hazardous operation.-Fortunately I had, when studying with Dr. Benson, assisted in a similar case. the consent of Mr. Grayson, I undertook the task, and succeeded beyond my hopes. Dr. Smith was unwillingly compelled to acknowledge my skill in its performance.

Nothing but care and time is required to make the little fellow as well as before, with the exception of a slight lameness."

Tears stood in the mother's eyes before Herbert had concludedtears of thankfulness that she had cheered and sustained his desponding spirits when his prospects seemed darkest.

It was indeed as Herbert had said -"his fortune was made." The fame of his skill and the rapid recovery of the little sufferer were in everybody's mouth. This, with the aid of Mr. Grayson, who was one of the most influential men of the village, introduced Herbert into notice, and he soon acquired an extensive practice.

Years now have passed since Herbert had his first case, and dutew. Who can estimate the value as follows:

SOLEMNIZING MARRIAGES.

(Being frequently asked for a form of solemnizing marriages, and having quite recently to answer such a request, we give the following extract from our reply, in the hope partly of saving ourselves a little trouble of transcribing so often, and partly of eliciting from our elder brethren a better and improved form.)

Extract of a letter to a brother.

Concerning the Brethren's form of solemnizing marriages, I confess that I could not give it to you precisely, neither am I aware of a written form of the Brethren being extant. I will try however to give you a sketch, how I most generally do in this case. When all the parties and friends are collected, I begin speaking a ltttle (more or less) on the importance and solemnity of the occasion, and reading some passage of scripture, such as Eph. 5: 22-33, commenting thereon.

Then I rise and request the bride and bridegroom to rise also, and if they have not handed in the certificate before, I ask for it now. Next I say, "If there is any person present, that has any legal objection, why this man and this woman should not be joined together in the holy state of matrimony according to the law of the land and accordring this time fortune has favored ing to the gospel of Jesus Christ, him; but he always attributes his let it now publicly be declared, or success to his mother, whose affect for ever after let them hold their tion encouraged and sustained him peace." Then, after a proper pause in adversity, when friends were when all remain silent, I proceed

"And since there seems to be no impediment, I ask in the first place, (turning to the bridegroom,) Do you (name) in the presence of God and these witnesses, agree to take (name of the bride,) whom you hold by the right hand, to be your lawful, wedded wife; do you promise to love her, to keep her in sickness and in health, in prosperity and adversity, as a faithful husband is bound to do, and forsaking all others, to cleave to her alone, and not to part from her, until it pleases God to part you by death?—Is this the firm resolution of your heart?" (Answer: yes.)

Then I turn to the bride, and say, Do you (her name) in the presence of God and these witnesses, agree to take (name of bridegroom) whom you hold by the right hand, to be your lawful, wedded husband; do you promise to love him, and honor him, to assist and stand by him in sickness and in health, in prosperity and adversity, as a faithful wife is bound to do; and forsaking all others cleave to him alone, and not to part from him, until it pleases God to part you by death? -Is this the free and firm resolution of your heart?" (Answer: yes.)

Then I lay my hand upon their joined hands, and say: whom God hath joined together, let no man put asunder. Inasmuch as (name of bridegroom) and (name of bride) have given and pledged their faith to each other in holy wedlock, and have witnessed the same before God and this company, therefore, by virtue of the authority vested in me, as a Minister of the gospel, I hereby pronounce them as Man and Wife."

CORRESPONDENCE.

Greencastle, April 9th. 1860. Dear Brethren, Editors of the Gospel Visitor:

"My peace I leave with you, my peace I give unto you." John 14: 27.

I will try by the help of God, and with the hope that I shall be guided by his holy Spirit to offer a few thoughts to your readers. is with much weakness and imperfection that I make the attempt, and I would not make the attempt, were it not that I am encouraged by the kind promises of God. has promised to give might to the weak, when we undertake to do his service in the right spirit. has promised the help of his spirit to bring all things to our remembrance that we should do, if we wish to be happy for ever. likewise taught us the consequence of disobedience, that we may be kept from doing wrong.

I always think the time long when looking for the Gospel Visitor, as I want to hear what the Spirit has brought to the remembrance of our dear brethren in order that they could communicate it through that medium to us. If what is written is written according to the Spirit. and then if we read it in a proper spirit, we shall receive consolation, and have our faith strengthened. It does us good to know that our dear brethren are all led by the same spirit,-by that spirit which will lead us all on in the narrow way that leads to God.

We may differ some little in our views of some things in the gospel, but we all have the same faith in Then I conclude with a prayer, the practical truths of Christianity. We all believe in the of God; that he will hold us re-able things of this world. And persponsible for our conduct; that we haps it sometimes will remind us of all should yield obedience to his a wrong we have done in giving our law by which we are to be judged children means to indulge in the in a coming day. We all believe pride and vanity of the world, as has already been observed, in which is an abomination in the the same doctrine which has been sight of the Lord. This kind spirit brought from heaven to redeem us from that awful condition which we fell into by the disobedience of our first parents. This same doctrine will bring consolation to the soul if we are faithful, and condemnation if we disobey it.

We have great consolation given to us in the passage we have at the head of our article. "My peace I leave with you, my peace I give unto you." Let not your hearts be troubled neither let them be afraid." These indeed are words of consolation to all who have humbled themselves under the mighty hand of God, and subjected ourselves to his will as our heavenly Father, who has ever been mindful of us, and has sent his kind Spirit to bring all things to our remembrance. And it has indeed reminded us of many things-of death, & judgment, and a never ending eternity—it reminds us that if we die in our sins we must be forever lost. It likewise teaches us by the word, how we should live in this world, and how needy we are continually, and how much we need the help of God, that we may live as we ought. It will bring our feelings often to our mind, where we have not perhaps been as watchful over our children as we should have been, and not so much concerned about their salvation as we should have been, and where we

great power up too much with the vain & perishwill reprove us of all such failings. And it will lead us to feel like admonishing our children of the consequences of traveling the downward road that leads to destruction: to encourage and instruct them, and give them to understand that God will hold them accountable for doing wrong. These things through the teaching of this spirit, have been brought with force to my mind.

How thankful we should be to the divine Giver of every good and perfect gift, and especially for the law whereby we can judge ourselves, and know how we stand in the sight of God. We are commanded to judge ourselves that we be not judged. And if we find upon a close examination of ourselves, that we have not properly counted the cost, or that we have become involved in any sin, and apply the Savior, he will give us pardon and grace to set us right again. we do God's commands, we shall be his children, and then we shall be related likewise to Christ. And if we suffer for his sake, we shall be more like him, and the nearer related to him. It is better for ut to forsake all for Christ's sake than for him to forsake us. If w have faith in God and do his wil' he will never forsake us, but bles us with peace. When the Savic was here on earth, he always d manded their faith, and according have suffered our minds to be taken to their faith so were the blessings they received from Christ. Hence pray for one another. It is likehe said on one occasion, "Accord- wise our duty to confess our faults ing to your faith, be it unto you." to God. But we are not as ready The woman who came to Jesus to as we should be oftentimes to conbe cured, fell down at his feet, and fess our faults. We are more in-Jesus said unto her, "Daughter, be clined to be like the man who proof good comfort: thy faith hath claimed all out of doors that was made thee whole; go in peace." done within. He forgot that he Now as our Redeemer is so good and was like the sea which loses as much kind to us, we ought to be careful on the one shore as it gains on the to do all his commandments which other side. He hid his sins which he has left on record and they are he should have confessed, and pubmany. And if we follow the lead-lished his good deeds which he ings of the good Spirit it will lead should have concealed. God will us to obey all these commandments, and it will not deceive us. But if He says, he that gives to the poor we are not careful, we may deceive ourselves, or we may follow other spirits besides this good Spirit, for there are other spirits, and they have no reward of the Lord. We will lead us astray, and tell us that are not to let the left hand know we need not so strictly keep all the what the right hand does. commands of God.

joy and peace can only be found at honor of man. The earth is the the feet of Jesus. "My peace" said Lord's and the fulness thereof, and he, "I leave with you, my peace I all we have we have received of the give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." If we desire to enjoy a constant peace in our souls, it requires spiritual food to nourish that peace O that life which is devoted to God is a happy life. We are poor creatures, and when we would do good evil is present with us, and if it were not for the mercy of God, none of us could be saved. But God's plans and works are all wise, and he makes us see our great poverty, that we may see the riches of his grace.

reward us for all the good we do. lends to the Lord. If we make our good deeds known, that we may be seen of men, we then shall to seek our reward in heaven. that sees in secret, will reward us But let us remember that lasting openly. We should not seek the Lord, and he has lent it to us for a season. We come into this world to die, and we die to live. And it should be our object while here, to do all the good we can. tried to cast in a widow's mite into the treasury of the Lord, and what I have written, I have tried to apply to myself, and if others can make any useful application of it, my object is obtained.

Your affectionate sister in the Lord, E. S.

OUR VISIT TO VIRGINIA.

On the first of May we left home We are commanded to confess for the Annual Meeting in Tennesour faults to one another, and to see. Having been frequently re-

urged with peculiar force upon the to their hospitable home in Harper's Ferry, where the Shenan- veyed us to his house, and on doah river unites with the Poto- next day we had a meeting in mac, and here entered the Valley of Virginia. By the Winchester addressed a large, attentive, miles from Harper's Ferry. of eighteen miles by stage. We were now in the vicinity of brethren, and were taken on the morning of the 4th. to br. Stouffer's some three miles from Strasburg. Though no appointment had been made for meeting here before we arrived, vet as br. Stouffer's wife was very much afflicted, a meeting was desired, and a few neighbors and friends being called together in the evening, we had a pleasant waiting upon the Lord. The next morning br. Stouffer conveyed me to br. George Shaeffer's. Here on Lord's day, the 6th., we had two meetings. The attendance was very good, and the interest manifested encouraging. We found souls here out of the church, who ought to be in service of the Lord. They knowledged it, and we hope to hear ham county. Here we had an apof them confessing the Savior. Monday morning br. Shaeffer, accompanied by several members of his family, conveyed me to Union Forge at which place we had appointment. The

quested by the brethren in the Val-here was not large, but the attenley of Virginia to visit the churches tion was good. Here brother and there, and that request being now sister Neff met us and conveyed us consideration that it would suit evening, and on the following mornvery well to visit them on our way ing br. Neff conveyed us to the Flat to Tennessee, we consented to com- Rock meeting house. Here we met a ply with the request if the Lord very large congregation, which gave would permit us to do so. Conse- good attention to the word spoken. quently, we directed our course to From this meeting br. Early conneighborhood of New Market. and Potomac Railway, we went to apparently, an interested congrega-Winchester, which is thirty two tion. From this point, br. Samuel Kline conveyed us to his home, near then went to Strasburg, a distance Linvell's Creek meeting house, in Rockingham Co. It is in this congregation that our well known, and beloved brother, John Kline resides. On the 10th, our appointment was at this place, and although the morning was wet, the congregation was quite large, and we had a pleasant waiting upon the There seemed to be more than a mere hearing given to the word spoken. Our next appointment was at Green Mount meeting house. And although the morning was very wet, we had a very good congregation, gave very good attention to the message of mercy which we tried to deliver. We stopped here with br. Jacob Miller, who, the next morning conveyed us to Harrisonburg, the county seat of Rockingpointment in the Southern Methodists' church. We met a large, intelligent, and interesting congregation, and were comforted while we waited upon the Lord. We dined with Mr. Wartman one of congregation the editors of the Rockingham Register, who with his lady, received and a very good feeling was manius very courteously, and entertained us very hospitably.

On Sunday the 13th, our appointment was at the place known, as the "old meeting house." It is in the congregation where lived and labored for many years, br. Daniel Garber, "whose praise is in the gospel throughout all the churches." And although his stately form is no more seen, nor his powerful voice heard in expounding the divine oracles, in the "old meeting house," there are others that have taken his place, and there is a large and flourishing church which there to worship "the God of our fathers."

Br. John Wine conveyed us from this place to the Beaver Creek congregation, the church in which he resides and labors. We enjoyed the hospitality of his kind family, spending Sunday night with them. On Monday we had an appointment in the Beaver Creek meeting house. We had here a large congregation and a pleasant meeting. This is the place fixed upon for the Annual Meeting in 1861. There is a large and flourishing congregation here, containing a considerable number of young members. According to the arrangements made to take us in his carriage to the cars for the Annual Meeting. From his place we went into the congre- the next day in a baptist meeting gation in Augusta Co. Here there house. present, there was excellent order, from indications given, that he and

fested in the congregation. Such seasons are antepasts of the great communion in heaven.

"Where the saints of all ages in harmony meet,

Their Savior and brethren, transported to greet;

While the anthems of rapture unceasingly roll,

And the smile of the Lord is the feast of the soul."

The next day we had a meeting in the same congregation, though not in the same meeting house. We had a comfortable time together, and our feelings upon separating from one another, were of that tender character which seemed to indicate the prevalence of christian love among us.

After the meeting on the 16th. we went with our friend Jacob Stouffer to his house, and lodged with him that night. We were all very kindly entertained by him. His wife is a sister, and he is not without a knowledge of duty, and serious impressions. We know he would be a happier man if he enjoyed that peace of mind which a soul does, that truly loves the Lord. We hope he will not lose the blessing of life provided and offered by Christ. We left here on the mornfor our conveyance, br. Wine was ing of the 17th. for Rockbridge county, and arrived at our friend point where we should take the Daniel Yount's on the evening of the same day. We had meeting The congregation was a communion meeting on the was not very large, but there was 15th. We had a very pleasant good attention, and a good feeling time throughout the meeting. Al-manifested. We felt for friend though there were many persons Yount and his family, and hope

kingdom of Christ. After our meet- a reception. "As many as received arrived in the evening at the Natwe examined this justly celebrated natural curiosity. We were much gratified with the view of this pro- if so be that we suffer with him. duction of nature. The grandeur that we may be also glorified toof the scene exceeded our expecta-"Great and marvellous are thy works, Lord God Almighty."

morning. These meetings were all Meeting. well attended, and we had a very pleasant time together. The atten- Thus ended our labors in the Valhad three meetings, one on Monday were pleased to find a considerable afternoon, and two on Tuesday. number of young persons in some Here as in the other part of the con- of the churches. This is where gregation, the attendance was good, our youth should be, consecrating and the word preached was listened their best days and best energies to with much apparent interest, to the noble cause of Christianity. We found several persons among Our youth should be looked after our hearers at these meetings, in and cared for. So far as human terested upon the subject of salva- agency is needed to advance the tion, who have not yet received Redeemer's kingdom, our youth Christ. But we hope they will are the hope of the church, and they without delay receive him, and ex-should be religiously, intellectually,

others will not be long out of the perience the blessed effects of such ing, we pursued our journey, and him, to them gave he power to become the sons of God, even to ural Bridge. The next morning them that believe on his name." "And if children, then heirs: heirs of God, and joint-heirs with Christ: gether." These are precious truths, and we hope our seriously disposed friends, alluded to above, will realize their preciousness. After the Our next appointment was in meeting on Tuesday night we went Bodetourt county, and we arrived home with br. Plain and lodged at br. Peter Nininger's on Saturday with him. From this kind family evening the 19th. In the meeting we parted in the morning, and took house here, we had two meetings the cars on the Virginia and Tenon Sunday, and one on Monday nessee Rail Road for the Annual

tion given to the preaching was lev of Virginia. We experienced very good, and a good degree of a very pleasant visit to the churchseriousness was manifested. After es here. An increased acquaintthe meeting in the morning, we ance with the brethren in those went into that part of the same churches, has increased our chriscongregation which lies around tian love to them. Peace and har-Bonsacks station and where br. mony seemed to prevail, and the Benjamin Moomaw lives. He con-churches generally appeared to be veyed us home with him, and in in a prosperous condition. Several his family we were very kindly en- of them have, in the past year, extertained. The brethren here have perienced times of refreshing from a meeting house in the immediate the presence of the Lord, and many vicinity of the station. Here we have been added to them. We that they may be prepared for the through the Southern states withgreatest possible usefulness. were pleased to find that in places iu the country through which we traveled, our brethren occupy a position which gives them considerable influence. May all the influence which they possess, be exerted to spread the great principles of a divine christianity, the only remedy for a sorrowing and perishing world. May the Lord make and keep us holy and faithful, and in the day of his coming own us and crown us, and the glory shall be his.

J. Q.

THE ANNUAL MEETING OF 1860.

Our late Annual Meeting in Tennessee, as was feared and anticipated would be the case, was not as well attended by the members of the different churches forming the brotherhood, as such meetings usually are. There were comparatively but few churches represented. There were no delegates at all from Pennsylvania and New Jersey, while the number from all the Northern states was very small. Various causes, no doubt, had their influence in preventing a more general representation of our churches. The meeting being at the extreme end of the brotherhood, and thus making the distance to be traveled to reach it considerable, was no doubt one cause why there were not more delegates from the northern states. And then the excited state of feeling known to exist in the South in consequence of the unfortunate occurrence at Harper's their circumstances, we felt glad

and physically educated, in order that it might be difficult to travel We out annoyance. Again, the meeting being held in the neighborhood where a difficulty had occurred with one of our brethren, growing out of some remarks made by him touching slavery, it was feared that this circumstance might have an unfavorable bearing upon the meeting. As things turned out however, we were happy to ascertain that there was no occasion for such fears. No annovance was experienced by any of the brethren, and the Meeting passed off in a very pleasant manner indeed.

Although, as already observed, the delegation was not large, yet we truly had a feast of fat things together, and were much favored and honored with the presence of the great Head of the church in our midst, who exerted such a divine influence among us and over us, as led us to feel that it was good to be there.

accommodations for the The Meeting were all that could reasonably be expected, and were such as answered the purpose very well. The beloved brethren upon whom the labor devolved of making the necessary arrangements for the meeting, and of accommodating the brethren from a distance, did all in their power to minister to our necessities, and to make us feel that we were at home among them. Although we did feel before we left home that we would have preferred to have had the meeting. more within the bounds of the brotherhood, yet when we got among our brethren in Tennessee, and became a little acquainted with Ferry last fall, led some to think that the Meeting had been appointed just there. There may be ob-ling, as we do, the deep interest that jections to having such meetings many of our brethren feel in the at the extreme end of the brother- more general spread of the gospel, hood, but there are likewise considerations in favor of having them in such localities. Brethren who live in the extreme parts of the brotherhood, and who have not so ject. We say for the encouragemuch intercourse with the body of the church, have not the opportunities that it is desirable they should have, of becoming acquainted with the brethren and their manners. of different localities. When we are brought together from different points, with customs and habits slightly different, the occasion affords us an opportunity for the exercise of patience, forbearance, and brought to adopt the report, but love, and if we are willing to learn as the churches were not generally and anxious to improve, we may represented, some desired to have exert a happy influence over one the subject postponed a little while, another. And as the following is and the friends of the measure an apostolic precept, if it is practi- thought it best not to urge the cally observed, we may learn from adoption of it. We perhaps feel all: "In lowliness of mind let each as much interested in this matter esteem others better than them- as the brethren in general do, and selves." Again, such general gath- we must say, and we say it with erings of the church, bring together gratitude in our heart to God, and the different talents and the vari- for the encouragement of brethren ous gifts possessed by the church, who sympathize with us in our and consequently they afford it a views, that we are much comforted better opportunity of having itself and gratified with the apparent properly understood by the world, growth of a healthy feeling among Anditis very desirable that the true the brethren, upon the missionary character of the church should be understood by the world.

Great unanimity and harmony seemed to prevail in the meeting. And although there was not as much business before the council as there sometimes has been, there were some important subjects before the meeting. And we hope that the manner in which the busi- do, with all our might." ness was disposed of, will be satisfactory to the brotherhood. Know- than us al at this meeting. And

we think it probable that some may feel somewhat disappointed, that nothing more decided was done by the meeting in relation to that subment of the friends of this measure, that it is gaining favor with the And we think we are brethren. warranted in saying that it has a strong hold upon their feelings. There was scarcely any opposition manifested to the report presented by the committee appointed to report upon the subject. think the meeting might have been cause, or the work of evangelism. The brethren will do right. Let us have confidence in them and in God, and every gospel measure will go forward, and ultimately triumph. In the meanwhile, let us avail ourselves of the liberty, the brethren have granted, and be up and a doing "whatsoever our hands find to

There was more public preaching

same evening.

and our christian love is awakened afresh towards them. May heav-thing else. en's blessings rest upon them, and may peace and love dwell among them. There is a great work there for them to do, and may they be prepared to accomplish it. We think of the mourner, and we remember it is said "blessed are they that mourn, for they shall be comforted." Yes, there is comfort for the soul that mourns for sin, and him.

with this arrangement we were As pleasant as our meeting was, pleased, as we have often felt that and as refreshing as was the fellowmuch time was wasted on such oc- ship of kindred spirits, the time of casions, and yet we saw the difficul- our separation soon came, and we ty in having things arranged differ- had to take the parting hand, and ently. We had two protracted say, "Farewell." The parting services on Saturday and on Sun-scene was one of solemnity and tenday, and one on Monday. And the derness. In reverting to it, in wrieffects of the preaching were very ting these lines, the peculiar feelapparent. There were interest and ings then awakened, are renewed. feeling manifested throughout the Well, we will thank God that we meeting. And on Tuesday even- have this evidence of conversion: ing when the meeting closed, the "We know that we have passed feeling was deep and general, from death unto life, because we Many souls felt like turning to the love the brethren." Let us not be Lord. And we indulge the pleas- weary in well doing. The eternal ing hope that many of them have sabbath will soon dawn upon us, sought and found Christ precious, and disperse the clouds, when the There were some baptized during Savior will come and collect his the meeting, and we learned that jewels together, and then we shall there were some baptized on Wed- not only be with one another, but nesday, the day after the meeting we shall ever be with the Lord. closed. We left immediately after The prospect of an eternal union, the meeting closed to fill an ap-reconciles us to temporary separpointment in Jonesborough the ations: the prospect of the enjoyment of heaven after a little while, reconciles us to our place of duty Our thoughts often revert to the on earth, however that place may scene of our meeting since we be connected with trials and surerleft. We think of our dear breth- ings; the prospect of having God ren and sisters far off in Tennessee, as our portion for ever, reconciles us to the loss and want of every

THE CALIFORNIA AND OREGON MISSION.

The readers of the Gospel Visitor will remember that requests have come from both California and Oregon for brethren to visit them, to preach the gospel and to organbalm in Giliad for the wounded ize churches. The late Annual heart. Jesus came to save the lost Meeting had the subject under conand guilty, and calls such unto sideration, and took a favorable action upon it. It will be seen by

the minutes, that the standing com- Ghost will make it manifest, who mittee is a board of managers to are to go. We feel confident we make the necessary arrangements are expressing not only the views for two brethren to go to the Pa- of every member of the board, cific Ocean; and also that the meet- but of a much larger number of our ing advises the different churches brethren, when we recommend this throughout the brotherhood, to course. We want the brotherhood make collections for the procuring in general to take an interest in of funds to defray the expenses the matter, and give it their symof the brethren who go. We kind- pathy, their prayers, and their suply call the attention of the brethren port. And while we should be wilto the subject, hoping that they ling to do our part in any and evwill take an early action upon it. ery way we can, and while we It is desirable that the brethren should hold all we have subserviwho go, should start as soon after ent to the Lord's disposal, we deharvest as possible. As the trav-sire that he shall control the whole eling expenses will be the same movement. Brethren will you whether they remain three months think of this matter, talk of it, and or six, we think it would be well pray over? That a proper feeling if the Lord spares their lives and may be awakened among us and prospers their mission, and a door a proper action prompted, in order seems to be opened for preaching that the borders of our Zion may the gospel, for them to remain be enlarged, her scattered citizens some six, nine, or twelve months, strengthened and comforted, sinor even longer, if circumstances ners brought to a saving knowlwould seem to require it. An im- edge of the truth, and our blessed portant question now comes up Redeemer who travailed in soul for before us, namely, this; who shall the salvation of the world, be greatgo? This question we should like ly honored and glorified. the Lord to answer, and we hope he will, if we lay it properly before him. Believing as we do, that there is perfect safety in following the precedents that are laid down in the practices of the apostolic church, we would call the attention of our dear brethren to the example of the apostolic church at Antioch. It is said, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13: 2. Let us then, dear brethren and sisters, by prayer and fasting, seek the guidance of the Lord upon this matter. We hope that the Holy not otherwise.

Q.

APPOINTMENTS.

There will be Communion-Meetings IN IOWA

at the following time and places.

					20	Promocre
ļ	1	with	the brethren	in		2 & 3.
	2	46		66	Cedar co.	5 & 6.
	3	66	66		Linn co.	
	4	66			Benton co.	
	5	66			Blackhawk co.	
	6	66	66	66		
	7	46	66	66		
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	a	nd p	lace not d	et	ermined ye	t. By
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JOHN MURRAY.

Also in Bond co. Illinois, Mulberry Grove Church August 4th. next. We extend our invitation to the brethren generally, and the brethren specially. ministering Brethren we desire you to come and help us.

> DANIEL B. STURGIS. WILLIAM ELAM.

Contributions

towards the Relief of br. S. Garber.

Reported in last May-No. as remaining in our hands \$50,67 Received since by M. Beshoar

from Juniata ch, Pa. 5,00

by David Bosserman from Adams co. church, Pa by Daniel Yount Rock-7,19

ingham, Va. 5,00

67,86 Deduct for draft sent last fall 40

67,46.

Received by the hands of James Quinter these Sixty-Seven Dollars Forty-Six Cents in full.

MADISON M. BOWMAN.

Inasmuch the debt is not yet fully cancelled, there is still an opportunity for brethren and churches to throw in their mites, and since the above was sent, we received

Died near Springville, Linn co. Iowa May 5th very sudden in a spasm SUSAN MENTZER, daughter of David and Sister Mentzer, aged 16 years, 10 months and 17 days. Funeral services by Eld. Watters and the writer from the following:

From br. David Summer, Columbiana co. O. \$1,00

N. B. Will br. M. M. B, in Tennessee please to fully relieve those responsible for br. Garber? The sum you stated a year ago was One hundred and forty-four dollars, on which account you have received by us in two payments One hundred and Seven dollars Forty-six Cents, and if you received nothing from other quarters, there would still be wanting some Thirty-seven dollars. But perhaps there has some interest

To our charitable brethren & churches, who have not already done any thing in this case, we say meanwhile, you need not fear to come too late meanwhile, you need not lear to come too late with your contributions; for if one year is not enough to collect a sum, so trifling for our brotherhood, we must try to accomplish it in two years, though we are almost ashamed to say it. In case there should be a surplus sent, the California and Oregon Mission will need that surplus.

OBITUARIES

Died in Yellow creek church, Bedford co. Pa. April 15, 1860 sister SUSANNA MILLER, wife of brother David T. Miller, aged 35 years, 10 months and 6 days, leaving a sorrowing husband and 6 children. Yet we sorrow not as though we had no hope, for the sister, though she had a painful and protracted disease, (consumption) yet she bore every thing with wonderful fortitude and christian resignation. Some time before her death she was upon her request anointed in the name of the Lord, She died in the hope of a glorious immortality. Funeral services by brethren D. M. Holsinger and D. Snowberger from Isaiah 3: 10, 11.

Died suddenly with a stroke of the palsy near Mohrsvillo, Berks co. Pa. February 25, 1860, Mother ANNA YODER, wife of Jacob Yoder, aged 74 years, 2 months. Funeral services by brother John Zug on Rom. 14: 8.

Died at the same place May 9, with dropsy father JACOB YODER, the consort of the foregoing, aged 78 years and 27 days. Funeral services by the same on Rev. 14: 13. These parents leave behind 2 sons and 3 daughters, two of whom are members of the church.

Died in Painther Creek church, Miami co. O, March 11. last sister ELIZABETH ULERY, widow of Jacob Ulery, aged 72 y. and 26 days. Funeral sermon by Eld. Cadwalader on (Luke)

Died in Cowanshannock distr. Armstrong co. Pa. April 10, brother PHILIP SHOEMAKER. the father of our beloved fellow-laborer Joseph Shoemaker, aged 76 years 2 month and 15 d. Funeraltext 1 Thess. 4: 13, 14.

J. H. GOODMAN.

THOS. G. SNYDER.

Died in Hancock co. O. April 27 ABRAHAM LOEHR, son of Jacob Loehr, and nephew of sen. Editor, aged 28 years, 4 months and 9 days. Fourteen years he suffered from epileptic spasms, which finally were ended with his life. Funeraltext Rev. 14: 13.

Died in Stark co. O. September 17, 1859, Sister CHRISTINA MARKLEY, wife of brother George Markley, aged 53 years, 2 months and 5 days. Funeral services by Eld. Joseph Sho-

Died in Squirrel Creek Dist. Miami co. Ind. January 27th last our much beloved sister CATHARINE A. FLORA, wife of brother Alexander N. Flora, aged 49 years, 9 months and 29 days. Funeral text Psalm 116: 15 by brother Samuel Iler and other brethren.

Died in the South English congregation Keo-kuk co. Iowa April 13, 1860 brother JAMES WOLF, formerly of Ohio about 46 years of age. He left a widow and S children to mourn the loss of one who was near and dear to them.

Died also in the same congregation near Southenglish on the 11th day of May of inflammation of the brain sister SARAH WINE, wite of brother Solomon Wine, formerly of Rockingham co. Va. aged one day lacking of 55 years. She left a husband and three children besides two step children, to mourn the loss of a dear mother. Her 'funeral was attended by a very large concourse of people.

SAMUEL FLORY.

Died in Jennings co. Ind. (date not given) MARY CATHARINE PIERCE, wife of William B. Pierce, aged 36 years, 2 months and 8 days, leaving a husband and 5 small children to mourn their loss, but she died in the Lord.

Also in the same co. (date not given) sister SALLY PIFRCE, the mother of the above named William B. Pierce, aged 76 years, 6 months and 20 days. She was a member of the church for more than 50 years. Funeral services by brother Abraham Moss on the 13th of May.

Died in Sandy church, Columbiana co. O. May 24. after a protracted illness of about 3 months (Gastritis) which she bore with Christian fortitude, sister ANNIE (or NANCY) CONNELL, wife of brother Amos Connell, aged 49 years, 11 months and 3 days. She was a faitful member of the church for nearly 29 years, and left a large family of children to mourn their loss, which was, we hope, her great gain. Funeral services by brethren L. Glass and D. Byers on Rev. 14: 13.

Farewell, dear husband, children too, I'm going home and look for you; Walk in the path. which I have trod, It is the path, which leads to God.

Come rest with me, no more to roam In quest of joy, for heav'n's our home, But bear your cross that you may see The power that gave new life to me. I knew your beams of warmest love, Sure they were made for th' world above, Some shining spirits help you rise, That you may meet me in the skies.

Bless'd Jesus met me on the road, He'll meet you too in his alfode; Clothe you with vesture here unknown, To follow me up to his throne.

For our Mother.

Died Northeast of Ladoga, Montgomery co. Ind. May 10th last our old and much esteemed brother SAMUEL PEFLY, aged 81 years, 6 months and 17 days. The old sister is living yet, and says, they have kept house together 63 years, and have been members of our church 57 years. They emigrated from Bodetourt co. Va. to this co. in 1835. The old brother was a faithful member, but had the misfortune of losing his cycsight some 6 or 7 years ago. Funeraltext Rev. 14: 12, 13. by brethren R. H. Miller and M. Frantz.

Farewell, dear father, thou art gone, And we are left for thee to mourn; But still our loss is thy great gain, For thou art free from wee and pain.

SANUEL HARSHBERGER.

Died in Ycllow Creek church, Bedford co. Pa. January 31st last MARGARETH JANE GRAYBILL, aged 1 year, 2 months and 22 days and May 6th last CATHARINE GRAYBILL, aged 17 years and 8 days; both the children of brother Levi and sister Margareth Graybill.

Died in Macon co. Illinois with the sore throat the following children of Peter Eshelman,

1, ELIZABETH ESHELMAN died December 21, 1859, aged 5 years, 3 months and 6 days, 2, ABRAHAM ESHELMAN, December 25 last, aged 6 years, 3 months and 21 days.

3, GEORGE ESHELMAN, December 29, aged 7 years, 4 months and 6 days. Thus the parents were bereaved in little more than a week's time of 3 of their children. Georgy, a little before he died, told his mother, he didn't want any more medicine; he was willing to die. He told his father and mother to sing, and said, "he saw the good man, and his brother and sister," and addressing his mother, said, "I wish you could go along with me," and soon expired.

Died in Columbiana, Ohio June 10th last Friend WILLIAM NICHOLS, a public member of the Society of Friends, and highly esteemed resident of this place, aged about 81 years, leaving an aged and highly respected widow and family of 10 children, 43 grandchildren, and 8 great grand children.

Died in the same neighborhood in the adjoining county of Mahoning, June 10, JONAS SLUTTER, aged 26 years, 3 months and 6 d., leaving a young widow, an aged father, and an only brother to deplore their loss. Funeral text: Luke 12: 39, 40.

Died in the same place, the same day, and nearly the same hour, the nearest neighbor of the foregoing, JOHN G. LECHNER, aged about 31 years, and leaving also a young widow with 4 small children. Funeraltext; John 5: 28, 29. These foregoing three funeral occasions occurred all in one day, and it was the first time in the ministerial life of the senior editor [in more than 40 years] that he attended so many funerals in one day.

Died in this vicinity [Mahoning co. 0.] some time since, JACOB HOFFMAN, and quite lately STEPHAN RENTZ, both old teachers of a little society, called the Separatists. The latter was over 88 years old.

Died in Beaver township, same county June 13th Mother KECK, wife of Michael Keck, aged 60 years, leaving a sorrowful widower and children, to mourn their loss.

Died near Hagerstown, Wayne co. Ind. May 29, brother JACOB DILLING, aged 63 years. 1 month and 15 days. His life was exemplary, and we trust his end was peace.

Died in the same church June 10, sister CATHARINE ULRICH, consort of brother Daniel Ulrich, aged 61 years, 11 months, and 13 days. She was a kind wife, mother and neighbor, mourned by all. Both the foregoing funeral occasions were improved by the brothren before large multitudes of people.

Mail Irregularities.

We have never heard of so many complaints from our subscripers, than this winter, Again and again we have been called upon to supply missing No's, that with doing so and also furnishing back No's to lately coming in subscribers, our edition of the three first No's is entirely exhausted, even imperfect Copies, which were not to be sent out ordinarily, we had to send, knowing that those, whose No. was lost, would rather have a poor one than none at all. We are sorry, under these circumstances to be unable to supply the first four Numbers of the present volume any more, and therefore propose to new subscribers to send us bereafter only SIXTY CENTS the single copy for the balance of the year from May to December, both inclusive, or FIVE DOLLARS for ten copies for the same

Expecting our next yearly meeting to be an important one, and that many of our brethren would like to know all about it, we will enlarge the edition of the Visitor sufficiently to meet the increased demand. Of course the Minutes will be charged extra as hereto-

fore.

THE CANCER CURED.

DR. LEBBEUS B'GELOW

late of Adamsburg, Pa. was very successful in treating cancers. Before his death he communicated to the under signed his mode of treatment, and they are now practicing it with success. They therefore invite those afflicted with cancers, to call upon them and test the efficacy of their mode of treating this malignant disease. Persons coming by the Pennsylvania central R. Road, will stop at Manor station. We will convey them from the station to Adamsburg, if informed of the time of their arrival.

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SCIENTIFIC AMERICAN.

The publishers of this widely circulated and popular illustrated weekly

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Hon. Judge Mason of Iowa, who made himself so popular with the Inventors of the Country while he held the office of Commissioner of Patents has, we larn, associated himself with Munn & Co. at the Scientific American office New York.—

THE GOOD OLD

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FOR 1860.

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S. D. HARRIS, COLUMBUS, O.

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HEART OF NAN, IN TEN EMBLEMATICAL FIGURES EITHER GERMAN OR ENGLISH 25 "03, 28,

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One of the most interesting and useful publications which comes to our sanctum is the SCIENTIFIC AMERICAN, a weekly publication. Cevoted to popular science, new inventions, and the whole range of mechanic and manufacturing arts. The SCIENTIFIC AMERICAN has been published for fifteen years, by the well-known Patent Solicitors, Messrs. Munn & Co. 37 Park Row, New-York; and has yearly increased in interest and circulation, until it has attained, we understand, nearly 30,000 subscribers, which is the best of evidence that the publication is appreciated by the reading public.

To those of our readers who may not be familiar with the character of the paper, we will state some of the subects of which it treats. Its illustrated descriptions of all the most important improvements in steam and agricultural machinery, will commend it to the Engineer and Farmer, while the new honsehold inventions and shop tools which are illustrated by engravings and described in its columns, with the practical receipts contained in every number, renders the work desirable to housekeepers, and almost indispensable to every mechanic or smith who has a shop for manufacturing new work, or repairing old. — — —

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A New Volume commences on the 1st of July, and we hope a large number of our townsmen will avail themselves of the present opportunity to subscribe. By remitting \$2 by mail to the publishers, Munn & Co. 37 Park Row, New-York. they will send you their paper one year, at the end of which time you will have a volume which you would not part with for tretle its cost. The publishers express their willingness to mail a single copy of the paper to such as may wish to see it without charge.

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GOSPEL VISITOR.

MONTHLY PUBLICATION

Y. KURTZ & JAMES QUINTER.

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ADVERTISEMENTS.

A limited number of Advertisements not inconsistent with the character and

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THE GOOD OLD

Ohio Cultivator:

Cath Foreman. Is going right along as usual, and enters John Nefff min. Sophia Lightner f Vis upon its sixteenth year on the first of L. CA Flanaghan f Vis. C Heim. January, 1860. C Heim. January, 1860.

TERMS-\$1 a year, single copy; three copies for \$2; six for \$4; nine for \$6. and a copy extra to the getter-up of every club of nine,

> S. D. HARRIS. COLUMBUS, OHIO.

THE GOSPEL - VISITOR,

Vol. X. August 1860.

NO. 8

For the Visitor.

ARE THE TEN COMMANDMENTS STILL BINDING?

A few remarks of br. P. N. in his "Essays on the civil Law" in the May No. of the Visitor, page 136, has somewhat unsettled my mind on this subject; he says, "The Decalogue or ten commandments are still in force, and are as binding now upon the human family as they were at the time of their delivery."

I will now state the views I had hitherto entertained concerning this subject, and would be thankful for an explanation from br. P. N. or the Editors or any other brother. I do not desire a controversy, but am in earth of knowledge.

B, a diligent search of the scriptures. I come to the conclusion that the gospel, or the law of Christ. which is a perfect law, teaches all that i necessary for a christian to observe; and that the law of Moses the Decalogue included) was abolished. What other law does Paul allude to when he says in 2 Cor. 3: 7-13, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth For if that which is done away was

[225]

glorious, much more that which remaineth, is glorious. Seeing then that we have such a hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." See also Galatians 4: 22-25. readily admit that all the morals taught and commanded in the Decalogue are also commanded in the New Testament. But what will we make of the fourth commaniment? There is a very respectable body of Christian professors in our immediate neighborhood, who contend that the ten commandments are vet binding, and consequently obe 3 the seventh day of the week as th sabbath. Now this is consisten with their faith; and if that the Decalogue, as i ered to Moses, is yet to be consistent, should a the seventh day, which commanded therein.

I have submitted these few remarks, with the hope of obtaining an explanation, through the column of the Visitor, from some one who may have more light on the subject than I have; and if my views are not according to the word of God, I am willing to drop them.

D. S

For the Visitor.
THE EYE OF GOD.

r mine eyes are upon all their they ; they are not hill from my face, G. V. Vol. X. 15

neither is their into ity hid from tary dungeons, caves and caverns of mine cyes. Jer. 16: 17.

Brethren and Editors: After my best respects to you and all who may read this, I will attempt to write a few words about the all-pen-The verse etrating eye of God. above says, "Mine eyes are upon all their ways," and God's words are true. Admitting the last fact, we must conclude that God sees us and a we do. How careful then we should le not to do any thing that God hates, for he says "do not that ab minute thing which I hate." Hagar said, "Thou God seest me," Gen. 16: 13. If we admit the fact that God saw Hagar, we must be ready to admit that God sees us and all our actions whether good or bad.

God's all-penetrating eye can pierce through the gloomy shades melnight, though it be as black r more so than the misty darkness which reigned in Egypt in the time

e darkness prevails, it is our God, our Heaven, our all. ng to call to mind that

himself has said, "mine cycline upon all their ways," and we also believe that his ears are open to their cries. The saint though he be confined as were the apostles, and hil from the view of persons, or debarred from holding converse with them, can call to mind that Clad sees him, and will also hear him if he prays to him aright. Hence, becan hold sweet converse with his God, whose cars are open to the ories of his believing children.

Since God can see through Egyptinn durknes-through gloom v. shades of midnight-and into soli-

the earth, He can also with the sight of his sleepless eye penetrate into the very recesses of our hearts. and behold the evil as well as the good therein.

God forbid that an evil thought should be formed in our hearts.

But as we are of a sinful nature, we are prone to do evil, but the scriptures declare that if we sin and repent, we have an advocate with the Father: even Jesus Christ the righteous who is willing and just to forgive.

Since it is out of the abundance of the heart that the mouth speaketh.,' we need grace divine to fill our hearts that we may speak such things as will tend to promote the cause of Christ and that will 'not need to be repented of.

May God give us grace for every trial, and what is sufficient to save us in heaven, that we may not fearwhen troubles rise like mountains Tian be imprisoned and high, and storms of sorrow fall, both the solitary cells, or dun-that we may safely reach our home,

> We find in the scriptures a description of the heart which is represented to be evil and above all things desperately wicked. Hence evil thoughts arise on account of the corruptness of our hearts.

> Now may God in his infinite mercy pardon our sins, cleanse our hearts of all their impurities, fill them with grace divine, go with us through the journey of life, forsake us not at death, but save us in heaven with all the redeemed and sanctified host, with an everlasting salvation for his name sake.

> > JUNIATA.

May 9th. 1860.

For the Visitor.

THE HOLY BIBLE.

"Holy Bible, Book divine, Precious treasure thou art mine."

The Bible, the book of books, is the word of God. In it he makes known his will, or what he would have us do. It is all given by inspiration of the Holy Ghost, and is profitable; teaching men what to believe; showing them in what they are wrong; instructing them in what is right; and leading them, through the grace of God to do it. Although written by men, God directed them what to write, and how to write it, that as a rule of human faith and conduct, it might be perfect. Having been all written, not in words taught by the wisdom of men, but the wisdom of God, it is "perfect, converting the soul; sure, making wise the simple; and right, rejoicing the heart." Of course a knowledge of the Bible is more to be desired than gold, yea, even than much fine gold; because in understanding, believing, and obeying this holy Book, there is great present, and a still greater future reward.

Hence, every person (who can read) should read a portion of it every day; asking God to teach him by his spirit, rightly to understand, cordially to believe, and faithfully to obey it. It will then be spirit and life to his soul, and make him wise to salvation. It will be a lamp to his feet, and a light to his path; guiding him in the way of righteousness, that way of pleasantness and path of peace. He will be wiser, in the things of God, even than his teachers, if they do not understand, believe, and

obey the Bible. Through it he will get understanding and will hate every false way; and by it he will be furnished thoroughly for every good work.

On the sabbath he should study this good Book in its divinely inspired aspects, and connection; not merely that he may obtain a greater knowledge of it himself, but also that he may be better qualified to communicate this knowledge to others. He should also, as he may be able, avail himself of the assistance of his fellow men, that he may receive from the treasures of revelation things new and old.

For this purpose he should confine his worldly business, cares, &c. to six days in a week, and on the Sabbath he should be engaged in something that would lead to the conversion of sinners, the promotion of Christ's kingdom and the extension of his cause. This he may do by reading God's word, and by prayer in his family and in his closet, through faith, believing that God will grant for Christ's sake, any thing he may ask.

Reader, make the Bible your chief book of study. By it try your faith, and your patience. Hearken to it daily, as the voice of God speaking to you, telling you words by which you may be saved, and by which you may also be instrumental in saving others. Follow all its heavenly teachings, and all things shall work together for your good. God will guide you by his counsel through life; he will support and comfort you in death; and after death, he will receive you to glory; where you with all the bright angelic host will be able to sing the song of Moses and of the Lamb different view-a view of their conthrough the ceaseless ages of eternitv. May God add his blessing and save us all for Christ's sake. Amen.

PRECIOUS Bible! what a treas-

Does the word of God afford! All I want for life and pleasure, Food or med'cine, shield or sword! Let the world account me poor, Having this, I want no more.

Food to which the world's a stran-Here my hungry soul enjoys, Of excess there is no danger, Though it fills it never cloys, On a dying Christ I feed, Here is meat and drink indeed!

When my faith is faint and sickly, Or when Satan wounds my mind, Cordials to revive me quickly, Healing medicines here I find; To the promises I flee, Each affords a remedy.

In the hour of dark temptation, Satan can not make me yield, For the word of consolation, Is to me a mighty shield, While the scripture truths endure From his power I am secure.

JUNIATA.

Walnut, Pa. May 12, 1860.

ARE THE WICKED ANNIHILA-TED AT DEATH?

affirmative answer. To us, however, a negative answer seems to be the doctrine, but evidently conveys a fear men who can only take away

tinued being in another state of existence. Some of the passages of scripture we quoted in a former article upon the state of the dead in general, or upon their consciousness, bear likewise upon the present question.

It is assumed by those who believe in the doctrine of annihilation, that the penalty annexed to the law of God is natural death; and when God said, "In the day that thou eatest thereof thou shalt surely die," he meant no more than that Adam should experience a natural death, and, consequently, that death is all the punishment that will be inflicted upon the wicked. Now when we look at the punishment with which the wicked are threatened, and which they are represented as experiencing, it certainly implies more than a natural death.

I. Passages of scripture which imply punishment after death.

Luke 12: 4. "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to east into hell; yea, I say unto you, fear To this question some give an him." Now according to this language of the Savior, death does not wholly annihilate the wicked; there the response when the scriptures is something to take place after reply to the interrogatory. The death,-they are to be cast into doctrine of the annihilation of the hell." And let it be further obwicked at death, seems to us to served, that according to these conflict with the general tenor of words, however painful death is to the teaching of the gospel, while the wicked, there is a punishment the plain meaning of many passa- awaiting them more painful than ges are not only irreconcileable with death, since they are warned not to

who can not only take away nat- died, his body was buried and his ural life, but who can inflict greater soul was in hell, while his five brethpunishment than that which consists merely in dying. And as there is a punishment beside that of death, and after death, and more to be dreaded than death, therefore death cannot be the final end of the wicked.

Luke 16: 22-24. "The rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Can we, with any degree of propriety whatever, explain the torment of the rich man to consist merely in dying? We certainly cannot. He declares that he is in a "place of torment." His punishment then arises from the place that he is in, and not merely from the act of dying. Abraham addresses him after he is dead, and says "thou art tormented." Then

natural life, but him, that is God, taken to Paradise. The rich man ren were on earth in a state of probation, and would not hearken to "Moses and the prophets."

> Mark 9: 43, 44. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Can these words be limited to the sufferings consequent upon an ordinary death? We cannot think so. Admitting the ideas of punishment contained in the language of Christ, are taken from the doom inflicted by the Eastern nations on wicked offenders, who were left exposed after they were slain, to be burned with fire, or consumed by worms, and who were not honored with the rites of burial. still that does not satisfactorily explain the implied punishment, since the body after life is extinct is not susceptible of any further punishment.

But again; hell here means the death was not his final end, since grave or some place of punishment. he suffered after death. Though Now it cannot mean the grave, for we may grant that this account of if it has reference as Dr. Whately the rich man and the beggar is but and others suggest to "the kind of a parable, it will certainly prove doom inflicted by the Eastern nathe existence of the rich man's soul tions on the vilest offenders, who in a place of torment before the were not only slain, but their bodresurrection of the body, for the ies deprived of the rites of burial, existence of souls in a separate and either burned to ashes (which, State, while men dwell here on among them, was regarded as a earth, is certainly a very promigreat indignity,) or left to moulder nent doctrine, if not the very found- above ground and to be devoured ation of the parable, if it be a para- by worms," then they were not ble, and runs through the whole of cast into graves at all, and hell canit. Lazarus died and his soul was not mean grave. It must then

mean a place of punishment apart similar to that with which angels from the grave and beyond death, are punished? This punishment and so death cannot be the final with fallen angels, certainly implies end of the wicked.

Matt. 25: 41. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Now what was the punishment inflicted on the devil and his angels? Was it death taken in its ordinary acceptationthe final termination of existenceor annihilation? This was their punishment. The following language of Jude is used in reference to the punishment of fallen angels: "And the angels, which their own habitation, he hath re- the lake of fire. This is the second served in everlasting chains under death. And whosoever was not darkness unto the judgment of the found written in the book of life great day." Jude, v. 6th. If the fall of angels occurred, as it probably did, before the creation of man, then for nearly six thousand years sence their fall, have angels been living bound in everlasting chains under darkness, experiencing no doubt a degree of punishment during this time, but having a greater punishment awaiting them after the "judgment of the great day." Then as condemned sinners are to go into the fire or punishment prepared for the devil and his angels, and as that punishment consists in ages-unto the confinement for judgment- and after that punishment more dreadful than what they had previously received, with what propriety can we make the punishangels are, and with a punishment an additional punishment to be in-

something more than a natural death.

Rev. 20: 12-15. "And I the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every according to their works. man kept not their first estate, but left And death and hell were cast into was cast into the lake of fire." are here presented with the idea of a second death. Now if natural death, or the death of the body, covers the whole penalty of God's law threatened to the wicked, then where is the occasion for the second death? It has been said that this second death implies the death of the whole man. But as annihilationists believe that man has no soul that can live apart from the body, then they must believe that when the body dies-when natural death takes place, the whole man dies. Where then, we ask again, is the occasion for the second death? It appears evident, then, that according to this passage of scripture in which a second death is taught, that the ment of sinners to consist in dying naturat death which, sinners die, an ordinary death, when they are does not cover the whole penalty to be punished in the place that of the divine law, but that there is

flicted upon them after death, and for the wicked intelligible to us in hence they cannot be annihilated at death.

II. The phrases which describe the punishment of the wicked, imply something more than simply dying.

That punishment is indicated in phrases like the following: "the place of torment," Luke 16: 28; "everlasting fire." Matt. 25: 41; "where their worm dieth not, and the fire is not quenched," Mark 9: 44: "outer darkness," Matt. 8: 12; "I am tormented in this flame," Luke 16: 24; "a furnace of fire," Matt. 13: 42; "unquenchable fire," Matt. 3: 12: "blackness of darkness," Jude 13; "he shall be tormented with fire and brimstone," Rev. I4: 10; "the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night," Rev. 14: 11; lake of fire," Rev. 20: 15.

Such are some of the expressions used to represent the punishment of the wicked. Now to give this language its proper meaning, must we not admit that it conveys to the mind something more than the idea of natural death? It is evidently the design of the sacred writers, in using such language, to awaken the idea of something terrible and fearful. They wish to convey the idea that the punishments beyond the grave will produce the same feelings of distress as are produced on earth by the objects used to represent them.

We are but little acquainted with

our present state, and hence the many names which are given to the punishments of hell. Many of the Jews, and also many of the early Christians, understood the terms used in scripture in a literal sense. and thought there would be real fire in hell. This may be so, and it may not, but from the words of Christ and his apostles we must evidently infer that they intended to convey the idea that great miseries will constitute the punishment of the wicked. And the words expressive of those miseries, as well as those expressive of their duration, forbid that we should confine the punishment of the wicked to a natural death.

III. The doctrine of annihilation seems to conflict with the scriptural doctrine of degrees in the punishment of the wicked.

As sins differ in quality and degree, we might expect as God is just and righteous, a corresponding difference in the punishment of sinners. And this is the doctrine of Christ and his apostles. "And whosoever shall not receive you, nor hear your words, when ve depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Matt. 10: 15. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe the state in which we shall be here- unto thee, Chorazin! woe unto thee after, and also with the nature of Bethsaida! for if the mighty works the bodies we shall hereafter pos- which were done in you, had been sess, and consequently, it is difficult done in Tyre and Sidon, they would to make the punishment designed have repented long ago in sack-cloth

and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." Matt. 11: 20-22. that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him much shall be required: and to whom men have committed much, of him they will ask the more." Luke 22: 47, 48.

According to the doctrine taught in such scriptures as these, we learn that the more knowledge of the divine law a man possesses, the more his opportunities and inducements to avoid sin, and the stronger the motives set before him are to exercise faith, and to become holy, the greater will be his punishment if he fails to make a proper use of all his advantages. But the doctrine of annihilation making death the only punishment for sin, precludes the idea of that difference in the punishment of sinners, which the Scripture so plainly teach.

To say that the sinners of Tyre and Sidon experienced a more miserable death than did those of Sodom and Gomorrah, and that that is what Christ meant, by saying it shall be more tolerable for Sodom and Gomorrah than for Tyre and Sidon, is certainly not expressing the full import of the Savior's solemn words of warning. He does not say the sin ners of Sodom and Gomorrah shall experience a less painful death than those of Tyre and Sidon, but that it shall be more tolerable for them at the day of judgment.

But if annihilation is to be the common doom of all the wicked, then no judgment day would be necessary to apportion their punishment, since it would be alike to all. There is, however, such a day frequently alluded to in the scriptures, and that plainly shows that the wicked will be punished beyond that day, and hence they cannot be annihilated in death.

IV. The doctrine of annihilation is incompatible with the doctrine of the resurrection of the wicked.

The doctrine of annihilation is, as we have already stated, and we wish it kept in mind that our present argument may be properly appreciated, that natural death is the penalty inflicted on the sinner for the transgression of the divine law, and that this is to be his punishment. If this is correct, and death is the only punishment that sinners are to experience, then, certainly, no resurrection is necessary. That the wicked are to be raised, is evident from the following scriptures:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2.

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28. 29.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the proph-

the dead, both of the just & unjust." Acts 24: 15, 16,

of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 4. 5.

If then the wicked are to be raised, it must be for their further punishment, consequently, the doctrine which makes natural death the only punishment which sinners are to receive, does not seem to be sustained by the scriptures.

But perhaps it may be said the wicked are to be raised in order that they may then be destroyed or annihilated. According, however, to the theory of annihilationists, they were destroyed at death, since nothing of the wicked, as they teach, survives death. If then the penalty of the divine law is answered when the wicked die, there can be no necessity whatever for their resurrection.

But there is a necessity for their resurrection, for they would not be raised if there was no necessity, and that they are to be raised is plainly declared in scripture as we have seen, and, hence, we must conclude that their punishment was not finished at death.

ets: and have hope toward God, | Again; if the wicked are dewhich they themselves also allow, stroyed when they die, to suppose that there shall be a resurrection of that God will raise them up for the sole purpose of destroying them again immediately after they are "And I saw thrones, and they sat raised, is neither in accordance with upon them, and judgment was given his character nor his word. "For I unto them: and I saw the souls of have no pleasure in the death of him them that were beheaded for the that dieth, saith the Lord God." witness of Jesus, and for the word Ezek. 18: 32. Therefore the Bible doctrine of the resurrection of the wicked proves the annihilation theory to be unsound.

> V. Such words as the following, descriptive of the end of the wicked, declare, it is affirmed, their annihilation: viz., Perish - Destruction-Destroy - Death- Second Death-Die, &c.

> It is said in 2 Pet. 3: 6, in relation to the world before the flood. "The world that then was, being overflowed with water, perished." Now we know that the world which then perished, was not annihilated, and, therefore, it does not follow from the meaning of the term as used in scripture, that the wicked must necessarily be annihilated, if they perish.

> Perish does not always mean annihilation - it may mean punishment. Destruction and destroy, as defined by Webster, mean a demolition, to demolish, a pulling down, to pull down, &c.

> These and other definitions attributed to these words do not necessarily imply a complete annihilation. The wicked are to "fall," to be "cast down," their condition is to be greatly changed, and hence it is said they are to be destroyed. And "death" does not always mean the termination of existence, but a dis

ordered and wretched state of exist-lilies, and consequently would make

Sinners while living are represented to be dead "in trespasses and in offending by his natural memsins," Eph. 2: 1. Now if a sinner bers, would pluck them out, or cut should live to be a hundred years them off, how many such helpless old, that existence according to creatures would there be? The scriptural language, would be a state world would be full of them, as of death. And so death" to be experienced by the ion of some kind or other, and none wicked, will only be a more miser- can claim that they have not at able existence than that which they have lived in this world.

The annihilation of the wicked, then, does not seem to be taught in the scriptures, and it appears to be incompatible with much that is contained therein.

J. Q.

For the Visitor. The Excision of our Members.

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is better for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is projitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matth. 5: 29.

I do not suppose that any person whose mind is enlightened by the doctrines and experience of Christianity, will for one moment contend that Christ in giving the above instruction had any allusion to the members of our natural body. To deprive ourselves of our right eye and right hand, would be in a great measure to deprive ourselves of the means to support ourselves and fam- this source, with the exception of

us dependent upon our fellow-beings for support. And if every person "the second nearly every person professes religsome time or other offended by some of their natural members. By following this process, the condition of the human family would become so miserable, that the whole persons would not be able to take care and provide for the crippled ones. Further, could not the left eye see where the right one could? and could not the left hand reach where the right one could? most certainly. Hence, it is evident that they would also have to be removed in case of offense. To pursue such a course would be sinning in the sight of God and man.

> The above instruction of Christ undoubtedly has reference to the members of our spiritual body. "There is a natural body, and there is a spiritual body." The natural life has a close connection with the natural desires. Just so far as such desires are inordinate in their action, they are the result of unsanctified nature, and not of the Spirit of God. The root however, the original and fruitful source of that state of things in the natural heart, which is conveniently denominated the natural life, is the inordinate action of the principle of self-love, denominated in a single term Selfishness.

The pernicious influence from

false position and put in harmony convictions on this subject. They off, and a renewed and repeated cut- ate out of their appropriate sphere root, giving place in its destruc- off. tion, to the sweet bloom of the tree of Life.

For example: If it is our purpose to devote ourselves to the Lord without reserve, it is important that we should look seriously and closely into the nature and degree of our desires. It is true, desires are an essential part of our nature. As natural principles, such as the desire of life, the desire of food, the desire of knowledge, the desire of society, they have their place, their laws, their uses. But the difficulty is, that in the natural man, and also in the partially sanctified man, they are not adequately superintended and controlled by the principles of divine love. They multiply themselves beyond due limits, and they are often self-interested, inordinate, and evil. So much so, as sometimes to bring the whole man into subjection. Desires thus inordinate and selfish which are characterized among other things, by the fatal trait of inward agitation and restlessness, must be cut off.

what has become sanctified by the! Further, in connection with the Spirit of God, reaches and corrupts desires, we will say a few words every thing. Hence the importance about the appetites. The appetites of the process of excision. It is not are good in their appropriate place; only important, but indispensably but when they are not properly regnecessary that this evil influence ulated, by being restricted to their should be met and destroyed where- appropriate occasions and objects, ever it exists. A process often ex- they are the source of great evil. ceedingly painful, but inevitable to Men speak of the appetites in him who would be relieved from his terms which obviously indicate their with God. There must be a cutting speak of them whenever they operting off till the tree of Self, despoiled and degree, as low, degrading, and of its branches and foliage, and polluting, and compare those who thus deprived of the nourishment thus indulge in them, to the swine of the rain, the sun, and the that wallow in the mire. All such atmosphere, dies down to its very excessive indulgences must be cut

> If our desires or appetites for the accumulation of wealth are such as to rob God of the time, talent, and honor which justly belongs to him, they must be cut off.

> If our appetites for intoxicating drinks are such as to enslave and disgrace us, they must be cut off.

> If our appetites whether in eating or drinking, or using tobacco, are such as to be in any degree intemperate, they are just so far wrong, and must be cut off.

> If the principle of Self Love be such as to make an idol of ourselves. instead of worshiping God with all our mind, heart, soul, and strength, it must be cut off.

If the principle of curiosity be such as to disturb our inward peace and quietude, causing us to be restless and thirsting always for something new and curious, thereby disturbing the life of God in the soul, it must be cut off.

In short, the heart which is naturally wicked being the seat of the affections, anything that would take its place within our hearts, that would in any degree exclude and supercede the life and influence of God, must be cut off. Whether in eating and drinking, or clothing of ourselves, or friends, or relation, son, or daughter, all must be governed and regulated in subordination to the claims and will of God.

Wo to that man that fights against God with all his mercy, and that will be sinful because God is merciful. Abused mercy will at last be turned into justice. Then wo to the despisers and abusers of it. The grace of God that bringeth salvation hath appeared to all men. There is no better way of getting more grace, than to be true, honest.

E PLURIBUS UNUM.

For the Visitor. SCRIPTURAL THOUGHTS.

Hope exercised by faith upon the promises, brings heaven down to the heart. The promises are the came to hope, that hope is to the soul. The promises are the anchor of hope, as hope is the anchor of the soul. The experience of divine knowledge will fill a man with spiritual activity. It will make a man work as if he would be saved by works, yet knowledge and faith will teach him that he must be saved by grace at last. rance is a virtue that crowns all virtues. It casts a genial beauty and glory upon every grace. It conducts every grace to perfection. Where Christ has set his name, there set thy heart. Call things as Christ has called them. Call nothing little that Christ calls great. He that is little in his own estimation, shall be great in the estimation of the Lord. The least sin should be avoided and prevented rather than the greatest sufferings. cockatrice be not crushed in the egg, it will soon be a serpent. thoughts and desires of sin will bring forth action, action custom, and custom habit, and then both soul and body will be lost.

Wo to that man that fights against God with all his mercy, and that will be sinful because God is merciful. Abused mercy will at last be turned into justice. Then wo to the despisers and abusers of it. The grace of God that bringeth salvation hath appeared to all men. There is no better way of getting more grace, than to be true, honest, and faithful with what we already have. A gracious soul knows that if he be rich in faith, he cannot be poor in other graces. He knows that the growth of grace will be as the former and latter rain to all the other graces. The exercise of faith and love is the only way to outgrow all our fears. Sincerity is the queen of virtues, yea, the presence of it in the soul gives a beautiful color to all the rest.

Faith is not words but works, not leaves but fruit, and this God expects, and if we cross his expectation we frustrate our salvation. Every soul should submit to God's will. Disobedience is sin, and sin wounds Christ, grieves the Spirit, subverts the government of God, and wrongs the soul. A gracious soul grieves more that God is grieved and dishonored by his sins, than that he is chastened and afflicted for them.

Do the wicked murmur at the affliction of Providence, when they should be praying that their affliction might be sanctified. It is the very drift and design of the scripture to bring souls, first to an acquaintance with Christ, and then to an acceptance of Christ, and then to the building of them up into a sweet assurance of their actual interest in Christ. Christians have found

praying times to be sealing times. plant of a strange vine. He soon Many have found prayer to be a refused obedience to his rightful shelter to the soul, a sacrifice to Lord and sovereign. By sinning scourge to Satan, and an inlet to that he was utterly unqualified to assurance. God often gives assu-enjoy the blessings of heaven, or rance in one ordinance that he de- even to dwell in the immediate see his face in all.

clothes closely about them but in doomed to sorrow and pain and its to God, to Christ, to the gospel, to godliness, to ordinances, to duties, who in the summer of mercy and prosperity hang loose from all. But true faith is watchful, it always finds something to do. Faith putting on Christ's righteousness. brings down blessings upon the soul. No obedience but heart obedience is acceptable to Christ. When Jacob put on his elder brother's garment, he carried the blessing away; so can we in putting on Christ's righteousness. Applicatory knowledge is the sweetest knowledge, it revives the heart, it cheers the spirit, it rejoices the soul, and it makes men go singing to their duties

> D. 17.

For the Visitor. UNIVERSAL DEPRAVITY.

the Lively Oracles we learn the original state of man was one of happiness and of holiness. In his primitive state, man was endured with full ability to keep the commandments of God. "God hath made man upright but they have sought out many inventions." He speedily became the degenerate nature.

God, a sweet savor to Christ, a against God, man became so defiled. nies in another, so that we may presence of God-Hence his expulsion from Paradise. Under the In the winter men gird their most painful circumstances, man is the summer they let them hang eventually to return to the earth loose. So in the winter of adversi-itself; "dust thou art and unto dust ty many christians gird their hab- shalt thou return." This was the condition not only of our first parents, but it is the condition of the whole human family: For "by one man's disobedience many are made sinners." And while the scriptures declare that "death is the wages of sin," they also teach us that "in Adam all die." Now since all die in Adam, and since death is the wages of sin, it necessarily follows that all men must have sinned in Adam.

Human nature has become corrupt in the original fountain, and consequently all the streams which issue thence, partake of the impurity of their source. It is undeniably true of the whole race of man in their unrenewed state, that this heart is not right in the sight of God. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy. There is none that doeth good, no, not one.

As Adam by his apostacy lost that purity of nature with which he was originally adorned, and become a sinful, depraved being, we in consequence of our relation to him, derive from him, a depraved

Accordingly the sacred historian Adam has effected every individual in recording the birth of Seth, the of the human race—so that now son of Adam, makes this remarka- all are sinners; and the scriptures ble declaration, that "Adam begat declare "all have sinned and come a son in his own likeness, after his short of the glory of God." image." But with respect to the creation of Adam, God said, "let us make man in our image, after our likeness."

But now he who was crowned with dignity and honor, is become an unholy being, and the glory of primeval innocency is departed and his offspring experience the fatal effects of this unhappy change. am begat a son, not in the image of God, but in his own image! or in other words, a depraved creature like himself.

The history of our fallen race may be adduced in favor of our position. At an early period of the world," God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Of our race immediately after the flood it is said, "The Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth."

"The wicked," says the Psalmist "are estrayed from the womb. They go astray as soon as they are born speaking lies." Under every variety of circumstances, in every age, and in every nation, wherever we meet with man, we find him a sinful being. It is therefore undeniably true of man in his unrenewed state, clude, that the original apostacy of ness 'to your Lord and Master.'

H. T. Mt. Pleasant May 30th. 1860.

MARKS OF RELIGIOUS DECLENSION.

The following are a few marks by which you may judge whether your soul is prospering:

- 1. When you are reluctant to religious conversation, and the company of serious, heavenly-minded Christians, and enjoy yourself best with men of the world
- 2. When, from preference, you are absent from meetings for prayer, confine vourself to Sabbath meetings, are easily detained from them, and are ready to excuse such neg-
- 3. When you are afraid to consider certain duties seriously, lest your conscience rebuke past neglect, and insist on fidelity now.
- 4. When it is more your object, in doing duty, to pacify conscience, than to honor Christ, obtain spiritual profit or do good to others.
- When you have an over critical spirit respecting preaching; are dissatisfied with the manner, as inelegant, too plain, too intellectual, or not according to some favorite model, or with the matter as too doctrinal, or too perceptive; or when you complain of it as too close, or are suspicious of personality.
- 6. When you are more afraid of that his heart is not right with being accounted strict, than of sin-God." And from the many proofs ning against Christ by negliaround us and within us we con-gence and practice, and unfaithful-

- temptation, and can trifle with spir-suffering declension, unmindful that itual danger.
- placency of men of the world, and most anxious seeking of the salvaare more anxious to know what they think or say of you, than whether you honor the Savior in their sight.
- 9. When scandals to religion are more the subjects of your censure than of your secret grieving and prayer before God, and faithful endeavors for their removal.
- 10. When you are more afraid to encounter the scorn of, or offending man, by rebuking sin, than of offending God by silence.
- 11. When you are more bent upon being rich than holy.
- 12. When you cannot receive deserved reproof for faults, are unwilling to confess them, and justify vourself. *
- 13. When you are impatient and unforbearing towards the frailties, misjudgments and faults of others.
- 14. When your reading of the Bible is formal, hasty, lesson-wise, or merely intellectual, and unattended with self-application, or when you read almost any other book with more interest than the book of God.
- When you have more religion abroad than at home; are apparently fervent when 'seen of men,' or languid when seen only in the family or by God alone.
- 16. When your religious taste is more for the new things of men, than for the old things of the treasury of God's word.
- 17. When you call spiritual sloth and withdrawment from Christian activity by the names of prudence who, when boys, were compelled to

7. When you have little fear of going to destruction, and the church prudence can be united with apos-When you thirst for the com- tolic fidelity, and peaceableness with tion of souls. Also,

- 18. When, because there is false zeal abroad, you will neither trust yourself or others, even in that 'fervency in spirit, serving the Lord' which Paul taught and practiced.
- 19. When you are secretly more gratified at the fall of some professor of religion, than grieved for the wounds which he inflicts on Christ.
- 20. When, under chastisement of Providence, you think more of your sufferings than your deserts, and look more for relief than purification from sin.
- 21. When you confess but do not forsake besetting sin.
- 22. When you acknowledge but still neglect duty.

Reader, if you feel in a declining state, use God's remedy for your recovery. This is it: 'O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously: so we will render the calves of our lips .- Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our Gods: for in thee the fatherless findeth mercy.' (Hos. 14.)—British Messenger.

SUCCESSFUL MEN.

Who are they? They are those and peacefulness, while sinners are work, either to help themselves or

their parents; and who, when a lit- nine miles away, and do all the gitimate share of labor: who, as young men, had their wits sharpened by having to devise ways and means of making their time more available than it would have been under ordinary circumstances .-Hence, in reading the lives of men who have greatly distinguished themselves, we find their whole youth passed in self denials of food, and rest, and sleep, and recreation. They sat up late, and rose early, to the performance of imperative duties; doing by daylight the work of one man, and by night the work of another.

Said a gentleman, the other day, now a private banker of high integrity, and whom we knew had started in life without a dollar: "For years together I was in my place of business at sunrise, and often did not leave it for fifteen and eighteen hours.

Let not, therefore, any youth be discouraged if he has to make his own living, or even to support besides a widowed mother, or sick sister, or unfortunate relation, for this has been the road to eminence of many a proud name. This is the path which printers and teachers have often trod; thorny enough at times, at others so beset with obstacles as to be almost impassible, but the way has cleared, sunshine came, success followed, then the glory and renown!

tle older, were under the stern ne- folding, stitching, binding and mailcessity of doing more than their le- ing of three thousand copies, with a deep feeling that good may be done. I hope I may succeed."

> Certainly he will succeed! For he has the two great elements of success; a will to work, and a heart in the right place; a heart whose object is not glory, but good.

But too often has it happened that there comes in, between the manly effort and a glorious fruition, disease, crippling the body, depressing the mind, and wasting and wearing away the whole man. Who does not remember grand intellects which have gone down in the night of a premature grave? Who has not seen young men with magnificent minds, standing on the borders, looking wistfully, O! how wistfully! over, but unable to "go in and possess the land" only for the want of bodily health? A health by no means wanting originally, but sacrificed; pitilessly, remorsely sacrificed by inattention and sheer ignorance; learned in everything else; perfect masters of everything else, except the knowledge of a few general principles as to the care of the body; principles which could be perfectly mastered in any twenty-four hours by a mind accustomed to think.

Within a few months two men have died in the very prime and vigor of mental manhood, being not far from fifty, one the first scholar of his time; the other, one of the very best and most useful men of A young man writes us: "I am the age; both of them the victims an humble school-teacher; with the of wrong habits of life; habits duties belonging to half a hundred framed in youth, and utterly repugpupils, I issue a monthly, printed nant to the commonest dictates of

- warm.
- cup of any warm drink.
- the day-time.
- exercise.
- several days.

confirmation of the truth of the sentiment, that a judicious habitual attention to them is essential to the preservation of sound health and the maintenance of a good constituobservance would add a young life- Watch." (Mark 13: 35-37.) time to the average age of man .-Hall's Journal of Health.

THE NIGHT-WATCH. BY REV. HORATIUS BONAR, D. D.,

KELSO, SCOTLAND.

we are in the world. So "we are now be distant.

common sense. Some of the most not of the night," though we are in useful rules for the preservation of the night. We are "children of the the health of the young, while ob- day;" we belong to the day, and taining an education, are these; the day belongs to us, as our true 1. Keep the feet always dry and heritage, though it has not yet dawned. Hope rests there; and, 2. Eat thrice a day, at regular though deferred, will not always times; not an atom between meals; tarry, nor when it comes will it taking for supper only a piece of shame our trust. "When the decold bread and butter with a single sire cometh it shall be a tree of life."

3. Go to bed not later than ten Night is around us still; but it is o'clock, and never remain there not merely one of weeping, it is allonger than eight hours at far- so one of watching. No sorrow is thest, not sleeping a moment in to make us less watchful; nay, much more. So far from tribulation 4. Cool off with the utmost throwing us off our guard, it should slowness after all forms of exercise; lead to added vigilance. It prenever allowing an instant's expo-vents our falling asleep, as we sure to the slightest draught of air should certainly do, were all peacewhile in a state of rest after that ful and prosperous. It makes the night more cold and bitter to us, 5. If the bowels fail of acting thereby rendering us more weary daily at the regular hour, eat not of it, and more eager for the day. an atom until they do, but drink all Were the night air mill, and the that is desired, and give more time night sky clear, we should grow than usual to out-door exercise, for contented with it, and cease to watch for day break.

These five rules can easily be This is our night-watch. To this remembered, and we appeal to the the Master has appointed us during educated physicians of all lands for his absence. "Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing or in the morning; lest, coming suddenly, he find you sleeping. And tion, the world over. Their proper what I say unto you, I say unto all, is the prospect of morning and of the Master's return that keeps us watching, -especially in these last days, when watch after watch has come and gone, and he has not yet arrived. "His going forth is prepared as the morning," (Hos. We are not of the world, though 6:3;) and that morning cannot

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ful, more important, or more in hope more firmly. oharacter. She dare not say, "I Sometimes, too, a feeble, doubtlove, I believe, I pray, I praise, ing, or, it may be, inconsistent saint these do instead of watching, or is strong, so hardy, so able for the ro other duty, no other grace, can le a substitute or an excuse for this.

She is to believe; but that is all; she is also to watch. She is to rejoice; but that is not all; she is also to watch. She is to love; but that is not all; she is also to watch. She is to wait: but that is not all; she is also to watch. is to long; but that is not all; she is also to watch This is to be her special attitude, and nothing can compensate for t. By this she is to he known ages, as the watching one. By this the world is to be made to feel the difference between itself and her. By this she is specially to show how truly she feels herself to be a stranger here.

Men ask her, Why stand ye gazing up into heaven? Her reply is, "I am watching." Men taunt her and say, Why this unrestfulness? Her reply is, "I am watching." And this watching takes

The church must fulfil her, night-gayety, to come forth and sing watch. Whether long or short, their songs, to come forth and taste perilous or easy, she must fulfil it. their pleasures, that thus they may It is watching to which she is spe-teach her to forget her sorrows. cially called; and sadly will she She refuses, saying, "I dare not, I belie her profession, as well as dis- am watching." The scoffer mocks obey her Lord, if she watches not. her, and says, Where is the promise She need not think to substitute of his coming? She heeds not, but other duties for this, as more need-continues watching, and clasps her

why should I also watch? will not asks in wonder, How are you so not watching included in these?" struggle, so successful in the battle? Her Lord has bidden her watch, and She answers, "I watch." Or he asks, How do you keep up a tone so elevated, and maintain a walk so close, so consistent, so unearthly? She answers, "I watch." Or he asks, How do you overcome sloth, and selfishness, and love of ease; or check fretfulness and anxiety, or gain the victory over the delaying spirit? She answers, "I watch." Or he asks, How do you make head against your fears, and challenge danger, and defy enemies, and keep under the flesh? She replies, "I watch." Or he asks, How do you wrestle with your griefs, and dry up your tears, and heal your wounds, nay, glory in tribulation? She answers, "I watch."

Oh, what this watching can do, to one who understands it aright! Faith alone will not do. Love alone will not do. Expectation alone will not do. Obedience alone will not do. There must be watching.

Men think it strange that she runs granted the suddenness and uncernot with them to the same excess of tainty of the day of the Lord. It riot. (1 Peter 4: 4.) She tells does not say, the Lord must come them, "I am watching." They ask in my day; but it says, the Lord hea to come forth and join their may come in my day, therefore I must be on the lookout. This may We watch; for the night is fur come in the secret of a watchful spent. Not only do we know of spirit. Without it we cannot enough before us ere the Lord arrive; and wait; but we cannot watch. Hours, years, ages have gone by. Our lamps are to be always trim- And if the whole night was to be med. Why? Not merely because brief, only "a little while," then always girt up. Why? Not sim- off," it is foreshortened, that is, it is

content with his delay instead of lieved. joining in the primitive cry, "How long?" He saw that the world would throw us off our guard; that few would really keep awake and watch; that many would get tired with watching, and find out excuses for not watching; that many would sit down and try to make themselves comfortable here without him. Hence he so often repeated the warning-Watch! Hence he added, "lest, coming suddenly, he find you sleeping."

During this our night-watch, faith is to be ever vigorous and in motion. For it is the root of watchfulness. Without faith, one can hardly have the idea of what it is to watch. For all the objects towards which watchfulness turns, are connected with things unseen,-an unseen Savior, and an unseen king-

watch. We may love, and hope, but we know of much behind us. the Bridegroom is to come, but be- surely very much of it must now cause we know not how soon he be over. "The night is far spent," may come. Our loins are to be says the apostle; literally, it is "cut ply because we know that there is to becoming shorter, it is drawing to a be a coming; but because we know close. Behind us are lying centunot when that coming is to be. ries of tears and shadows; the great-The Lord foresaw the spirit of er part of the little while must be unwatchfulness into which his peo- past; the day must be at hand. The ple would be apt to fall, while he nearness makes the thought of day tarried, and he warns us against it. doubly welcome. We bend tow-He would have us always to remem- ards it with warm longings; we ber that there will be a danger strain our eyes to catch the first of our becoming easy-minded and token of it; we rouse ourselves to earthly; content with his absence vigilance, knowing that now is our instead of mourning because of it; salvation nearer than when we be-

How it disappoints, how it damps, to be told, there are centuries more of this night-watching still to come! Could that be proved, it would sadly chill our hope. Thinight at once come down from our watch-tower and give up our expectations. To "look for and haste unto the coming of the day of God," would be no longer a duty. The last generation of the church, living at the close of the millennium, might get up into the watch-tower, but for us, watching would be a name, a mere attitude of form or show.

It has ever been Satan's object to interpose some object between the church and the Lord's arrival; but never did he light upon a more specious, more successful device than that of making the interposed object a glorious and blessed one. To no other would the Church

have listened. shrunk and turned away from a the strongest wills. thousand years' sorrow; but she is attracted and dazzled by the prom-childish, "it seems as if my head ise of a thousand years' rest and joy. Yet, is the interposition of any fixed interval (be it sad or joyous) dred times," said Mrs. Nash, not in lawful or scriptural? If the Lord's advent be thrust into the distance, it matters not what may be introduced to fill the interval. If the Hope of the church be hidden, it is of small moment whether it be by a shroud of sackcloth or by a veil of woven gold.

Voice of the Prophets.

The Family Circle.

A WIFE'S REMORSE.

"Sick—sick again!" said heedless wife, with petulance. so tired of seeing a pale face from morning till night, of hearing groans, and of mixing doses. seems to me there is little need of this constant giving up! Why don't I give up?"

"Mary-Mary," cried a quivering voice.

"Coming, coming," replied the woman. "Oh, dear! how I have to run. He's so impatient, and I must always be there. Men never ought to be sick; they make so much trouble."

There was but little tenderness in the voice that answered the faint queries of the sick man, and yet Mrs. Nash was not a hard-hearted of an unfeeling woman. character leaned somewhat to edge of the heart-wearing that con-band

She would have tinued pullbacks cause to men of

"Oh, dear!" sighed the man, half never did ache as it does now."

"I've heard you say that a hunthe softest manner.

"But I'm sure it is worse. If you will only pull the curtain downthe least light strikes through my eyes, even when they are shut."

"Up again," thought the wife, rising somewhat impatiently, scattering her work with some noise as she did so; and, heedless of the groan that followed, she let the blind fall heavily.

"I'm a great deal of trouble," said the sick man, seeing the cloud on his wife's brow.

"Oh, no!"—her face cleared up— "you are notional, of course-all men are. Men don't know what sickness is, and they're 'so frightened at the least pain."

"But this is terrible!" cried the invalid, pressing his closed eyelids together.

Oh! how he longed to have some soothing hand upon his temples; but he would not ask his wife, because he saw that she had snatched up her sewing and was again absorbed in its completion.

Hours passed, and the pulse leaped madly, the eyes grew strained and crossed with veins, the temples fluttered with the throbbing flesh, and strange words came thickly on the stillness of the chamber.

Mrs. Nash had been down stairs preparing the supper. She had just the side of selfishness, and being in laughingly said, in reply to a neighrobust health, she had no knowl- bor's question concerning her husall are, if you happen to cut your was no consciousness. finger."

Little she thought how true was the prophecy she so unthinkingly uttered! In another moment her eldest son came into the room.

"Isn't it funny?" he cried, "pa don't know me. He called me Mr. Morris, and asked me if I had that will all made out."

"What do you mean, child?" his mother paused in the midst of her work.

"He don't know me, because I kept calling pa, and he would look at me so strangely and keep asking me if I had that will all made out."

Her cheek paling a little, Mrs. Nash hurried up to the chamber. Her husband was talking wildly to himself, and his appearance had changed frightfully. Now, seriously alarmed, she sent for the physi-lever had a smile for her! cian, who was all wonder that he had been called at so late an hour.

"The man must have shown symptoms of more than ordinary distress this morning," he said; "did he make complaints of nothing but an ordinary headache?"

The wife was forced to confess that the symptoms had been unusually severe, but he was so liable to these attacks that she didn't think much of it. Her heart, however, condemned her. She was conscious that the moans and complaints of her sick husband had irritated her to an unsual degree, and that she had borne far from patiently with him. Now she was ready to make bed, accusing herself, as every wild! Master's work.

"Oh, going to die, as you men cry for her rang out, and still there

Tears, and wild prayers to heaven, sweet and fervent words of love availed nothing. The death hour came, and with it consciousness. Arrows could not have pierced that sad heart as did the last words of that dying man:

"Dearest, you have been a good wife to me."

The meek face looked calm amidst the casements of the grave, but it was scarcely whiter than the face that bent over! Oh! what would that wretched heart have given to recall those cold, careless words that were ringing in her own ears at every step. This was the thought that gave anguish unparallele as her trembling steps led her to his open grave-as she looked her last upon the dear, manly face that had

"If I had been tender to him that day," she often sobbed out, as she accused herself, "I would give worlds!" But the sorrow, dreadful as it was, has not been without its salutary influence. Now the widowed woman is the welcome visitor by the bedside of the sick. Her gentle voice soothes as the voice of a mother—her hand's touch is like the pressure of velvet—her very sympathy is the sweetest cordial. And if she is ever tempted to think an impatient thought, or gave expression to a selfish wish, there comes up before her the vision of a pale face! that, but for her neglect. might be smiling on her now-and all amends. With tears and loving with the rebuke working patience thoughts she hovered over that sick in her heart, she goes about her

HEART-STREAM OF THE FAMILY.

"If ever crystal water ought to it should be the heart-stream of the family."

So said my pastor a few sabbaths ago, and often since have those few expressive words suggested to my mind a variety of homes.

I have seen a family wear outwardly the appearance of mutual together to train the immortal love and delight in each other's joys, the semblance of contentment and happiness; every luxury that and endless love. wealth could procure or good taste dictate surrounded the place they parents, dependent as they were called "home," yet it was home only in name.

"A pell in the streamlet scant Has turned the course of many a river,"

and sadly disturbed was the flow of the heart-stream of that abode. The husband differed from the wife; ber opinion seldom concurred with his; neither would vield, for union or love's sake; one parent indulged the children in every foolish desire; the other administered reproof and discipline uncalled for. Their offspring followed their example, and constant warfare reigned, in which each parent took a separate part. That harmony which should characterize a home where an indulgent Father in heaven had granted such a profusion of means for happiness, was unseen, unfelt. Many such whited sepulchres abound, outwardly brilliant and beautiful, inwardly loveless and sorrowful.

But happily all homes are not godly, glorious family-a home trust abide; heart opens to heart, sunlight' and carefully watched and

and answers back again. half a century have the parents of flow sparkling over shining stones, that happy household dwelt togethen in a blessed union.

> "Their fears, their hopes, their aims are one, Their comforts, and their cares."

Each was happy in living for the other, until new and stronger ties were given them; and then those precious gifts from God bound them in a nearer relation, and they strove souls entrusted to their mutual care, for the home of perfect purity

It was no slight struggle for those upon untiring labor, to maintain so large a family; but their united efforts and strong determination enabled them to give their children far better advantages than many who are accounted rich. More than this they did. They set before their children an example of union of heart and soul-of earnest living piety. How, then, could there exist among them contention strife? How could selfishness and flourish beneath the shade of that roof-tree, where parental affection and trust were so manifest?

That family altar was more than a dead formality. That motherevery Sabbath's setting sun found her kneeling in herdaughter's room, commending them to the Father of love, and entreating them, with a mother's tenderness, to seek interest in the dear Redeemer.

That good seed, so deeply im-I have in mind one, a planted in their hearts in the springtime of life, bedewed by a mothwhere the sunlight of love, the joy er's tears, enriched by a father's of hope, precious confidence, and influence, warmed by heavenly

abundant harvest. And thus it re- counting-room one day, he asked sulted. All of those seven children him if he was well. have hopefully and professedly be- "Pretty well, sir," answered Jocome the children of God: three of seph. them have gone home to Jesus, and become members of that blissful company of which the Christian family on earth should be a type.

The happy parents still live, blessing their four remaining children by words of advice and encouragement, and instilling into their minds the same pious zeal which has made their life so blessed, their old age so joyous, and has opened to them the gates of Para-

Would that every "heart-stream of the family" might flow thus musically down through life's wanderings and windings; mingling each with every other, and in one mighty tide sparkling with beams divine, rush on and onward into that eternal river "the streams whereof shall make glad the city of our God."-

Youth's Department.

A BOY'S EVENINGS.

and healthy a lad as ever left the country to go into a city store. you are about to strike, pinch, His cheek was red with health, his scratch, steal, or do any disobediarm strong, and his step quick, ent or improper act. Hold on to that boy would make something point of kicking, running away He had been clerk about six from duty, or pursuing the path of months, when Mr. Abbot observed error, shame or crime. Hold on to a change in Joseph. His cheek your temper when you are angry, grew pale, his eyes hollow, and he excited, or imposed upon, or othalways seemed sleepy. Mr. Abbot ers are angry about you. Hold on

nourished, must bring forth an length, finding Joseph alone in the

"You look sick of late," said Mr. Abbot.

"Have the headache sometimes." the young man said.

"What gives you the headache?" asked the merchant:

"I do not know as I know sir."

"Do you go to bed in good season ?"

Joseph blushed. "As early most of the boarders," he said.

"How do you spend your evenings, Joseph?"

gs, Joseph: "O, sir, not as my pious mother would approve," answered young man, tears starting in his

"Joseph," said the old merchant, "your character and all your future usefulness and prosperity depend upon the way you pass your evenings. Take my word for it, it is a young man's evenings that make him or break him."

HOLD ON, BOYS.

Hold on to your tongue when you are just ready to swear, lie, Joseph Clark was as fine-looking speak harshly or say any improper word. Hold on to your hand when His master liked his looks, and said your foot when you are on the said nothing for a while. At to your heart when evil associates

seek your company and invite you to join in their games, mirth and revelry. Hold on to your good name at all times, for it is more give us an explanation in the Visvaluable to you than gold, high places, or fashionable attire. Hold on to your truth, for it will serve you well and do you good through eternity. Hold on to your virtue, it is above all price to you in all times and places. Hold on to your good character, for it is, and ever will be, your best wealth.

Queries.

1. Concerning Matt. 4: 1. Dear Editors:

We desire an ex-What planation of Matt. 4: 1. kind of Spirit was it that led Jesus into the wilderness?

Answer.-The text referred to reads as follows: "Then was Jesus led up by the Spirit into the wilderness to be tempted by the devil." understand that the which led Jesus into the wilderness was none other than the Spirit of God. 1. It is said that "the tempter came to him" in the wilderness. And this implies that he was not with him before, and so it could not have been the evil spirit which revolutions which take place. Hence led him into the wilderness. 2. the rich divide their goods into When the phrase "the Spirit" oc- three parts: one they employ in curs, in other cases it means the commerce, or for their necessary sup-Spirit of God; as, "And he came by port; one they turn into jewels, which the Spirit into the temple." Luke should it be necessary to flee from 2: 27: "And Jesus returned in the the country, could be easily taken power of the Spirit into Galilee." with them; a third part they bury. Luke 4: 14. "For God giveth not And as they trust no one with the the Spirit by measure unto him." knowledge of the place, where the John 3: 34.

2. Concerning Matt. 13: 44. Dear Brethren:

If you please. itor of Matt. 13: 44.

Answer.-Matt. 13: 44, reads as follows: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The field probably represents the "word of God." The precious promises and the sweet comforts of the gospel cannot properly be said to belong to the sinner. While he remains in an unconverted state he has "no part or lot in the matter." But when he sees his lost condition. and is taught that in the scriptures there is offered to him a Savior in every way adapted to his wants. for in reference to the scriptures Jesus said, "they are they which testify of me," he never rests until he has really and spiritually made himself possessor of the gospel which "is the power of God unto salvation to every one that believeth." The "treasure hid in the field" has reference to a practice said to be somewhaf common in the In Eastern countries it is East. said property is very insecure, on account of the frequent changes and treasure is buried, should they not

return to the spot again before 2d. Whose sisters were Zeruiah and their death, it is as good as lost, Abi gail, Jesse's or David's? until by chance, some fortunate Was the Amasa here spoken of the man while he is digging in the field, same as the one spoken of in 2 Sam. comes upon it.

"By selling all that he hath," we understand the renouncing of every thing that might prove a hinderance to his making the gospel with all its blessings his own.

But a difficulty has been sometimes found in the circumstance of the finder of the treasure going and buying the field, keeping back, as it is evident that he did, from the owner, the knowledge of the fact which would have increased its value so much that either he would count of in 1 Chron. 2 ch. the honesty or otherwise of the man in the matter, we have nothing to do. It is no more intended that we should act upon the principle which influenced him, than we are to act upon the principle which influenced the unjust steward. as in the latter case it is the man's shrewdness, not his dishonesty, that is the lesson; so in the parable under consideration, it is the man's eager desire to obtain at whatever cost it may be done, "the treasure in the field," which is the lesson, not the craft and cunning by which he accomplished his end.

3. On 1 Chronicles 2: 13-17. Dear Brethren:

Being a reader of the Gospel Visitor, I desire an explanation of 1 Chronicles 2: 13-17. The queries I wish to present are the following: 1st. Had Jesse more than the seven sons here spoken of, since in 1 Sam. 16ch. there is reason apostle in relation to those excom-

17:25?

Please give an answer to these queries, and oblige yours in the bonds of the gospel.

> J. H.

New Lexington, Ohio.

Answer.—To query 1st. we reply, that as it is not said in 1 Chron, 2, that Jesse never had more than seven sons, and as it is evident from 1 Sam. 16, that he had eight, we conclude that one had died, and consequently he was not taken acnot have parted with it at all, or ruiah and Abigail were David's only at a much higher price. As to sisters. 3. The Amasa here spoken of was the same as the Amasa mentioned in 2 Sam. 17: 25, since each was the son of Abigail and Jether or Ithra. (see marginal reading.) And although in 2 Sam. 17: 25, Abigail is said to be the daughter of Nahash, in the marginal it is Jesse, instead of Nahash.

4. Concerning 1Cor. 5: 11.

Dear Editors: I desire an explanation on 1 Cor. 5: 11, especially on the words, "With such an one no not to eat." Does the apostle mean that we are not to eat with such a person while called a brother, and while he is in the church, or after he has been put out of the church?

> D. D. Y.

Answer.—A similar question to the above is contained in Vol VIII. P. 178, and answered, and we here subjoin the answer there given.

We will give the words of the given for believing he had eight? municated for certain crimes: "T

have written unto you not to keep ancient church is here defined by company, if any man that is called the apostle himself, and we can ona brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one no not to cat." 1 Cor. 5:11; "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Rom. 16: 17. "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 Thes. 3: 14. If the plain sense of the apostle's language as used in these texts is taken as his meaning, and we would think it should be taken as such. then does he teach christians to avoid familiar intercourse with the excommunicated—not even to with them. And the churches of the Brethren which make it a rule not to eat with such, appear to have the apostle's authority for doing as they do. This however is not to be done out of any hatred to the persons excommunicated, but out of love to their souls, and for the purpose of making them ashamed of their conduct, that they may come to a penitent state, and obtain forgiveness for their sins, and be again admitted into the church. It is also designed as a caution to others, and to show the church's abhorrence of sin.

. However the various religious denominations may fail to carry iar intercourse with excommunicamentators admit that his prohibi- tion, unless some absolute necessity, tion extends to the forbidding of or some greater and more obliging Christians to eat with the excom- moral consideration, required them municated. Dr. Olshausen remarks to do otherwise. The first council on 1 Cor. 5: 11, as follows: "The of Toledo has four or five canons

ly regard it as a sign of the church's decline that this command now not only is not carried out, but cannot

The ancient church strictly observed the literal command of the apostle. Theodoret says, "And if we should not commune with such persons in common meals, much less in that which is mystical and divine, (meaning the holy Supper.)

We will give an extract from Bingham concerning the sentiments and practice of the ancient church relating to the subject. "No one was to receive excommunicated persons into their houses, nor eat at the same table with them; they were not to converse with them familiarly whilst living; nor perform the funeral obsequies for them, when dead, after the solemn rites and manners that were used toward other Christians. These directions were drawn up upon the model of those rules of the apostles, which forbade Christians to give any countenance to notorious offenders, continuing impenitent, even in ordinary conversation. 1 Cor. 5: 11; Rom. 16: 17; 2 Thess. 3: 14. 2 John 1: 10, 11. In conformity to these rules, and the reasons here assigned for observation of them, the ancients made strict laws to forbid all familapostle's directions, com- ted persons in ordinary conversasevere ecclesiastical penance of the to this purpose. It will be sufficient

to recite the first of them, which is adds this further concerning Polyhis house. In like manner if a know him, he replied, Yes, I know clergyman is excommunicated, let thee to be the first-born of Satan. him, let him also be excommunica- communicate so much as in word, ted." The second council of Arles with the perverters of truth, acorders a suspended bishop, to be excluded, not only from the conversation and table of the clergy but of all the people likewise. And many other such canons occur in the councils of Vannes, and the first of Tours, and the first of Orleans, excluding excommunicated persons from all entertainments of the faith-

"For, to show that these were not mere empty and ineffective laws, we may often observe them in a remarkable manner put in practice. Irenæus tells us, from those who had it from the mouth of Polycarp, that when he once occasionally accompanied St. John into a bath at Ephesus, and they there found Cerinthus the heretic. St. John immediately cried out to Polycarp, Let us fly hence, lest the bath should fall, in which Cerinthus the enemy of truth is. Eusebius and Theodoret both mention the same story out of Irenœus; and Epiphanius also relates it at large, only with this difference, that it was Ebion the heretic to whom, by the guidance of the Spirit, he showed this aversion, for a memorial and example to future ages. Whence Baronius conjectures both, these heretics might be present, and that the saying had equal relation to them both. Irenæus, in the same

in these words; "If any layman is carp, that happening once to meet excommunicated, let no clerk or Marcion the heretic, and Marcion religious person come near him or asking him whether he did not the clergy avoid him. And if any So cautious, says Irenæus were the is found to converse or eat with apostles and their disciples, not to cording to that of St. Paul, "A man that is an heretic, after the first and second admonition reject, knowing that such an one is subverted, and sinneth, being condemned of himself." In like manner St. Ambrose observes of a certain Christian judge, in the time of Julian, that, having condemned one of his brethren for demolishing an altar, no one would vouchsafe to associate with him, no one would speak to him or salute him. And St. Busil, writing to Athanasius concerning a certain governor of Lybia, (whom Athanasius had excommunicated for his immoralities, and, according to custom, had given notice of it to Basil,) tells him, they would all avoid him, and have no communion with him, in fire, or water, or house, that is, in the common ways of ordinary conversation. A great many other instances of the like kind might be given, but I shall only add that of Monica, St. Austin's mother toward her son, while he continued a Manichee. St. Austin himself tells us, that she so detested the blasphemies of his errors, and had such an aversion to him on account of them, that she would not admit him to eat with her at the same table in her own house." Antiquit. of the Christ. Church. Book XVI. Ch. II.

5. Concerning avoidance.

Please likewise answer the following query: If a brother marries a woman that was never baptized, and then he leaves the church, is such a one to be avoided, even so far as not to eat with him?

Answer.—No.—Such a case the apostle's words, 1 Cor 5: 11, do not seem to reach.

6. Concerning the promiety of electing a brother to office. In the church, whose wife is not a member of the church.

Dear Brethren: As I have been a constant reader of your valuable publication, I would just request one favor of you. Please give your views of the following query: Is it contrary to the word of God to choose a brother whose wife does not belong to the brotherhood, to an office in the church? And if it is contrary to the gospel to choose such a brother, is there not an inconsistency in leaving those serve who were chosen while their wives were sisters, and after their death, married women who did not belong to the church, and who probably never will?

A. J.

Answer.—It has not been considered, by the brethren, contrary to the word of God, to choose a brother whose wife may not be a member of the church, to an office in the church, and it has been done.

For the Visitor.

I wish to drop a few words through the Visitor (if permitted) concerning the way our love-feasts

are conducted in many places. I have a reference to the feeding of the people, &c. There was a time when it worked well, when all the people could be fed in a christianlike manner and I presume there are places yet where it can be done in order. But where the country is becoming so thickly settled, and all the loose, coarse, and disorderly characters are accustomed to gather up at our love-feast meetings, where they expect to be fed either by crowding in or otherwise, and are frequently seen in large crowds around grocery wagons, eating and drinking to excess &c. it has become impossible to attend christian-like order to the feeding of such crowds.

I have heard even from the world at different times, that the brethren were doing much wrong in conducting their meetings as they did .- I would ask the; question could not the matter be remedied? Could we not all be dismissed, and by dividing out, feed at our houses those who came from a distance, and then assemble again for evening services ?-I think we should give as little occasion as possible for unruly characters to carry on in such a disorderly manner as I have very frequently and painfully Brethren what do you say to this? I give it merely for consideration. If this shall find a place in the Visitor, may it find it as soon as possible.

S. K.

Dayton O, June 10, 1860.

My God! and is thy table spread?
And does thy cup with love o'erflow
Let crowds approach with fear and dread,
Ana a them all thy presence know!

MISSION.

We feel that the importance of this movement justifies us in calling the attention of the brethren again to it. We hope that some brethren in each of the churches will see that the resolution of the Annual Meeting relative to the collection of funds is carried out. We in the last number of the Visitor recommended to the churches to seek by prayer and fasting the guidance of the Lord, that the proper brethren may be selected for the work. now further recommend to the churches to inform us of any brethren who may be judged suitable for the responsible undertaking, provided they are willing to go, and the churches in which they are now laboring are willing to spare them. The committee to whom the matter has been referred, desires to have every facility available for making a proper choice of brethren.

CORRESPONDENCE.

Hews from the Churches. Woodford Co. Ills. April 10, 1860. Dear Brethren in the Lord:

you a few lines for the Gospel Visitor, for the satisfaction of our dear brethren and sisters. We feel like praising the Lord for that which he has done for us. We believe he has been at work in this part of his mor-

THE CALIFORNIA AND OREGON people that they had ever seen at a common meeting. The people in these parts seem very anxious to know more about the brethren's doctrine, for it is something new to many. In two weeks there will be several more baptized, and we hope the good work of the Lord will still go on, for the people seem to be very much concerned about their soul's salvation. Although there are but a few of us here, we have great reason to rejoice in the God of our salvation. Brethren and sisters pray for us that our little Zion may be built up, and that it may become like a city set on a hill that cannot be hid. It is but about nine years since the first sermon was preached in Woodford county by the Brethren. And we would be glad if some of our dear brethren could visit us oftener, and spend more time with us, for we think there might be much good done in the name of Jesus. If any of the brethren from the east wish to take a trip west, we live seven miles west of Panola. a town on the Illinois Central Rail Road, and three miles north of Secor on the Peoria and Oquaka Rail Road, the road that runs to Logansport, Ind.

> My prayer is that God may I write strengthen us in faith, and perfect us in love.

> > W. G.

Extract of a letter from Philadelphia.

"We have some good news to tell al vineyard, and that he is still at you from here. In the early part work in the hearts of the children of March, three of our young men, of men. Four weeks ago there teachers in our sabbath school, bewere nine added to the church by came troubled about the salvation of baptism; and it was said by many their souls and made up their minds that it was the largest crowd of to become obedient to the Lord and

join the church. prayer meeting was opened on that if any thing be yet lacking in Thursday evenings, which was attended with so much of the power of the Spirit, that six of our young women (two of them young married women) got into trouble also, and on the 8th of April, they were all, nine in number, baptized. Several others are under conviction, but they have not yet made application for membership. Brethren, pray with us that the good work may not stop here."

Mulberrygrove, Bond co. Ill's, April 23d, 1860.

Dear brethren.

I received a line from you, when I was just in the act of starting to visit the churches in the northern parts of this state, where I spent over six weeks in traveling, preaching, and hearing our dear old brethren preach, from whom I desired to learn the way of the Lord more perfeetly, and I was truly rejoiced to hear such eloquent and soul stirring preaching of the truths of the Gospel of Christ, as I did hear from our beloved brethren in Lee, Ogle, Stephenson, Carrol and other counties. I was made to rejoice to see such zeal and power joined with meekness, humility and love. I could say, "this is the house of God," for those are truly his children, who walk in his commandments.

time, (the Lord willing,) for the next my great weakness, and the need of jous to hear the truth. On the

About that time a first going among the old brethren, the knowledge of the truth, it may be supplied to me by my dear old brethren, at whose feet I love to sit, and learn lessons of wisdom.

Our lovefeast will be on the fourth

of August- We give a general invitation to all, but especially to the laborers in word and doctrine. beseech you, brethren, come and help us. We are 75 miles from any other branch of the brethren. church here numbers over 100, and we need help. The brethren join me in requesting our dear brethren who wish to move to the West, to come to Bond co. Ills, where we have a mild climate, healthy rolling prairie country, plenty of good timber, and one of the finest fruit growing sections in the state. Prices low; good farming land can be bought at from 10 to 25dollars per acre. We have good schools, good citizens, plenty of mills, a good wheat growing country, and we again invite brethren to come and see for themselves.

Yours in love

D. B. STURGIS.

Kingston Center, Delaware Co. O. July 3rd. 1860.

Dear Brethren: Br. Samuel Garver and myself recently made a journey to Michigan, Clinton Co. for the purpose of preaching the gospel to the people there. After a pleasant voyage over the lake from Cleveland to Detroit, we took I purpose traveling most of the the Detroit and Milwaukee Rail Road to St. John's Eight miles five years. I am nearly fifty years north of St. John's, we found a old, have belonged to the Brethren brother and sister who had moved twenty seven, have been a speaker from Ohio nine years ago. These twenty three years, and yet I feel with many others were very anx-

a meeting. We had a very atten- suit traveling brethren, as follows: tive congregation. On the next 1 in the church adjoining br. Oggs in Minneseta night we had another meeting. We had very good order, and a deep interest was felt by many. The next day being the Lord's day, we had meeting at 11 o'clock and spoke by the request of many, upon the doctrines and institutions of the church. We had meeting again in the afternoon and also at night. We had meeting the next day at 4 o'clok, and five persons were baptized. We commenced a little church there, and left the members with the understanding that they would meet once in two weeks, to sing and pray, and to read the Scriptures, and to exhort and encourage one another, as they are some considerable distance from any of the brethren, though I think the brethren from the Haw Patch, Indiana, would not have very far as they are about 30 miles north of Lansing. Now we want the brethren and sisters to remember them, in love, and in deed and in truth, as there was a very deep interest felt by many. We think some of the laboring brethren, will feel constrained by the love of Christ to go and preach there that souls may be saved and God glorified.

H. D. D.

APPOINTMENTS.

There will be a lovefeast held at brother Michael Farneys in Richland co. Illinois, on the 23rd. of Invitation September next. usual.

N. B. Change of Appointments. The appointments in Iowa, pub-

night of the 22nd. of June we had received since, have been altered to

September. " of br. John Ogg Fillmore 11-12 15 - 16

" in Butler co. Iowa " in Blackhawk, " .6 66 " Hardin

Thence to Story,—next to Benton, thence to Lynn, thence to Cedar, and from there to Maquoketa. The brethren in the southern part of this state (Iowa) will arrange their communions to suit themselves.

JOHN MURRAY.

MINUTES of the late Yearly Meeting.

We are asked, what is the price of the Minutes, and answer here once for all, Ten Cents a copy or One dollar for twelve copies.

We have a good supply yet on hand, after sending out all that were ordered. Those who did not receive theirs, should let us immemately know, as well as those who would like to have them, so as to insure their getting them. When once out of print, it will be too late.

Poetry.

WHAT WILT THOU DO FOR CHRIST?

WHAT wilt thou do for Christ, when thou

shalt go Forth from thy childhood's home, and all the

In its attractive beauty lies spread out Before thy youthful vision. Will the song, The siren song of pleasure, lure away Toward bowers of rest, ere thou hast reached

the goal? Wilt thou become a votary at the shrine lished in last No. we learn by letter of fashion, Worshiping the tinseled garb In which thou dost enwrap thy mortal self?
Or, wilt thou listen to ambition's voice,
That whispers in thy ear of laurel wreaths
Thy intellect might weave?—or worst of all,
Wilt thou, on Mammon's altar offer up
The best affections of the human heart?—
The world is full of Sodom's golden fruit,—
And hast thou strength to turn aside from all
To serve thy lowly Master?—Canst thou wear
A humble garb, and live a life of toil,
And seek amid the charities of life,
Those gentle offices that win the heart,—
To glorify thy Lord?

Canst thou stoop down
To raise the fallen,—to support the weak,
And teach the little ones the way to heaven?
And then, when thou hast done all that thy
hand

Could find to do, and thy warm heart devise For his dear sake who loved thee, canst thou

To have the work which thou hast done with faith,

With self-denial, and with earnest prayer,
Affirmed to be an offering thou hast made
To thy ambition, thy desire to be
Accounted holier than those around?
Canst thou bear this, if the dear Savior sees
Thus and thus only thou canst be prepared
To gather jewels for thy heavenly crown?
These western fields are rich with waving

That waits the reaper's hand. Alas how few Are they who toil to bind the golden sheaves And gather in the precious gleanings. Whence, Oh! whence, shall reapers, and the gleaners come.

If they who are like thee in morn of life, Hear not the Master's call?

I trust thou hearest,—
God give thee grace to bear the toil and heat
Of life's brief day,—and when the evening
shadows fall,

Send messengers to help thee bear thy gathered sheaves,

And bring thee, with glad song of "harvest home."

Mid angel plaudits, to eternal rest.

The Tract Journal.

OBITUARIES.

Departed this life in Rockingham co. Va. May 12, 1860. Brother EMANUEL RODE-

CAP, aged 72 years, 7 months and 26 days. He came to his death suddenly by the kick of a horse.

Dicd in Beaver township, Mahoning co. 0. June 20. SUSANNA FREY, wife of Jacob Frey, aged 55 years, 5 months and 20 days, leaving behind a sorrowing widower, and 3 children, while 2 had gone before her. At the funeral the sen. Ed. of this attended and spoke from Luke 20: 35—38 in connection with Luke 15: 8—10.

Died in Bachelor's Run church, Carroll co. Ind. May 22, last Sister SUSANNA MARTIN, wife of br. Nicholas Martin, after one year's confinement to her bed; age 61 years and 8 months. When the yearly meeting was at Bachelor's Run, she was there on Saturday, which was the last time she was from her house, till she was taken to that narrow house made in the earth. At the funeral ministered brethren Moyer, Ikenberry and Fisher from John 5: 25—28.

Also in the same church May 28, Brother NICHOLAS MARTIN, husband of said Susanna, aged 62 years and 8 days. The brother was not stout for some 3 or 4 years, but was again so that he would go about, and was in a little wagon going to his daughter, when one of the wheels went into a chuckhole, and threw him out of the wagon. Some person not far away went to the spot, and took him up, but in about an hour he breathed his last. Funeral services by D. Fisher and J. Flora. They formerly emigrated from Franklin co. Pa.

J. S. S.

Died near Lewistown, Mifflin co. Pa. June 15, 1860, SARAH YOUTZY, eldest daughter of br. Michael and Catharine Youtzy, aged 15 years, 2 nonths and 13 days. Funeral services by our beloved brethren Reuben Myers and William How from Psalms 23.

Died in the Uper Cumberland church, in Cumberland c. Pa. on the 6th July 1860. CATHARINF ANN HUTCHISON, youngest child of broth William and sister Elizabeth Hutchison, grand.child of elder Daniel Hollinger dec' Age 1 year, 5 months and 5 days. Funeral s ces by brethren Joseph Sollenberger and Da. I Demuth from 1 Pet. 1: 23,24,25.

Died in Clay co. Illinois in the big creek church sister RACHEL ANN SECRIST, wife of brother Jacob Secrist, and daughter of brother Wm. and sister Rebecca Tamset (March 6, 1860) aged 25 years, 11 months and 9 days. She gave evidence of a happy exchange from time to eternity; her last words were, "Glory, hallelujah, praise the Lord! I will soon be across Jordan." She selected the 53d hymn that she wished to have sung at her funeral commencing,

Dear friends. farewell, I go to dwell With Jesus Christ on high &c. Funeral services by br. M. Forney on Rev. 14: 13.

J. H.

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Letters Received

From Ab. Grubb for books & min. A Holsinger f Vis 6,87, A. H. Cassel. Dan Scuger f min. 1. Joseph Arnold. Em. Sliter. P. Fike. Dr. Dove. Dav. Gerlach f Vis. & min. M. M. Bowman L. Kimmelf books. Jac. D. Rosenberger f Garber's Relief & Mission Fund 5. John Kline. Sam. S. Hummer. Henry Clapper min. 1. Em. J. Blaugh min. Em. Slifer. Benj. Wray Vis. & min. Dan Miller Vis I. John A. Reyer-book & min. P. Wrightsman, John Caster f min. J. J. Wrightsman, John Caster f min. J. Thom. S. Holsinger. Jacob Miller. Josiah Goughnour. J. C. Mullen f Vis: 1- Sol. W. Böllinger f book. D. P. Walker. Peter Long f

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THE GOSPEL - VISITOR,

VII. I. Septementer 1860.

FEET-WASHING.

7th., there is an essay on Feetquested to notice. The following triumphing over it very much, and it is calculated to mislead those who may read it, and who are not just so well posted upon the subject. Hence the necessity of meeting it with the truth." In compliance with the above request, we shall take some notice of the essay alluded to.

1. The writer of the article M. B., makes use of the following, as his first argument: "This duty is not urged in the form of a direct and positive command. Our Lord says: 'If I, then, your Lord and Master, have washed your fect, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you.' Here it may be remarked that ought and should, are used to indicate this duty. These are the very words usually employed to express moral duty, but not positive

REVIEW OF AR ARTICLE UPON (you should accompany your sister;' but let the child offer objections, In the Religious Herald of June and the mother says, 'You shall do so.' In the first case she merely inwashing, which we have been re- dicates duty; in the second she commands. It may be contended that is an extract from a letter from a should is another form of shall, and brother accompanying a copy of therefore equivalent to it in force; the paper containing the essay: but every scholar knows this is not "I have sent to your address a copy the case. Mr. Bullions, in his Engof the Religious Herald in which lish Grammar, says. Should is often you will find an article on Feet- used instead of ought, to express washing, which you are requested duty or obligation.' Again it may to answer through the Visitor, be urged that in this case we have The opponents of the ordinance are the plain example of our blessed Lord himself. So be it. I doubt not he had two objects in view.

- 1. "To teach a great lesson of humility, enjoining by this action a whole class of moral duties to which he makes allusion in the words: 'If've know these things, happy are ye if ye do them.' Adam Clarke contends that the washing of feet took place prior to the administration of the Supper; and that, instead of 'supper being ended,' we should read, 'while supper was preparing;' so that the pronoun them could have no reference to the supper; and as it includes more than one, it certainly refers to a class of moral duties.
- 2. "It was necessary to wash feet frequently in Palestine. They wore a kind of shoes called sandals, which were merely strapped on their feet, leaving them very much exposed to the contraction of defilement. Of course the Savior incommand or obligation. The moth- tended this custom to be observed er says, 'My child, you ought to, or for necessary purposes. He evi-G. V. Vol. X. 17

dently refers to this in his address to Peter, who at first objected to having his feet washed by his Master. (Prist said to him, 'If I wash thee not, thou hast no part with me.' Peter answered, Lord, not my feet only, but also my hands and my head.' Christ responded, 'He that is washed needeth not save to wash his feet, but is clean every whit.' It is supposed by some that they had gone to a pool and washed themselves all over, and in returning, they got their feet defiled, and now the Savior just before supper, performs this necessary act of kindness.

"From the outer washing he refers to the inner, when he says' 'Ye are clean, but not all;' alluding to the fact that Judas had not been washed from his sins. He surely would not have washed their feet, had they not needed it. Elder Dagg says: He who washes the feet of a saint when those feet do not need washing, is as if he gave a cup of cold water to a disciple who is not thirsty."

In noticing his remarks we shall first look at what he says upon the words ought and should. "These" he says "are the very words usually employed to express moral duty, but not positive command or obligation." Webster thus defines ought and should and gives the examples annexed: Ovant, to be held or bound in duty or moral obligation.

These ought ye to have done, and not to leave the others undone .-Matt. 23: 23.

the infirmities of the weak.-Rom. 15. guilty before God of a sin of omis-

Thou oughtest therefore to have put my money to the exchangers .-Matt. 25.

To be necessary; to behoove. Ought not Christ to have suffered these things, and to enter into his glory ?- Luke 24.

3. To be fit or expedient in a moral view.

My brethren, these things ought not so to be.-James 3.

SHOULD. In the second and third persons, it denotes obligation or du-

Ought, originally the past tense of owe, is now used to signify present duty. Bullions. Ought and should then are used to convey the idea of duty. This M. B. acknowledges. "These" he says, when referring to ought and should, "are the very words usually employed to express moral duty, but not positive command or obligation." But we have seen that Webster defines should when used in the second person, to mean obligation. And it was used in the second person when the Savior said, "I have given you an example, that ye should do as I have done to you." Therefore the word used by the Savior, shows that the disciples were under obligations to wash one another's feet. But M. B. says that these words ought and should "express a moral duty but not a positive command or obligation." Now if our duty is presented to us, it matters not whether it comes in the form of a positive command or not, or whether it comes in the imperative mode which is used commonly for commanding, or in the potential mode We that are strong ought to bear which implies obligation; we are

sion if that duty is not performed. And the Spirit leads by motives. And if feet-washing was a moral And does the child of God want duty as friend M. B. admits it was, any thing more to incline him to then if the disciples had not per-perform an action, than to know formed it, they could not have been that it is the will of the heavenly blameless in the sight of God. We Master that he should do so? "Not are presented with an illustration every one that saith unto me, Lord, designed to show the difference Lord, shall enter into the kingdom between ought and shall. mother says, 'My child, you ought will of my Father which is in heavto, or you should accompany your en." Matt. 7: 21. The remarks sister;' but let the child offer objec- upon the words should and ought, tions, and the mother says, 'You which we often hear made as an shall do so.' In the first case she implied excuse for not practicing merely indicates duty; in the sec-feet-washing, seem to betray a want ond she commands." We would of the mind of Christ, which prompask whether the child, if it was an ted him to say, "My meat is to do obedient one, would not go along the will of him that sent me," John with its sister at once, if it knew its 4: 34. "Now if any man have mother wished it to do so? It cer- not the Spirit of Christ, he is none tainly would. And if it would not, of his," Rom. 8:9. If the Savior it would show it was a very diso- would speak from heaven to friend bedient child. Then an obedient M.B. and say to him, "You and your disciple of Christ will want the brethren ought to wash one anoth-Savior's will conveyed in no more er's feet," could be possibly feel positive language than ought or satisfied without doing it, although should, to prompt him to do that the Savior had only said, "you will. But the mother by saying ought?" If he is a converted man, "You shall do so," implied that she and has that supreme regard and would compel the child to go. But love to Christ, which are the fruits does Jesus use compulsion to obtain of conversion, he certainly could the obedience of his disciples? not. Then let not feet-washing Does he force them to be baptized be rejected by any believer in or to come to the communion ta- Christon the grounds that should ble? Certainly not. Papists have and ought do not make it sufficientused this compulsion, but Christ ly binding to require our obedience never sanctioned it, and the author to it. of the essay we are noticing, does not think he did in the case of the Papists nor in any other case. wicked are to be bound hand and foot," and cast into outer darkness," but Christians are not to be bound and forced to the performance of duty. They that are "led by the

"The of heaven; but he that doeth the

Our author says that feet-washing was "to teach a great lesson of humility, enjoining by this action a whole class of moral duties to which he makes allusion in these words: 'If ye know these things, happy are ye if ye do them." Whatever moral duties were taught Spirit of God are the sons of God." or implied in the action the Savior

performed to the disciples, we can-quently in that country? Does it they were to do, to one another, the very thing he had done to them. "It was," says friend M. B., "necessary to wash feet frequently in Palestine.... Of course the Savior intended this custom to be observed for necessary purposes." It certainly was for a "necessary purpose." And what was that "necessary purpose?" Friend M, B. would probably say, it was merely to make the feet clean. But we shall let the Savior explain the purpose. "If ye know these things, happy are ye if ye do them." Here is the purpose for which feet-washing was instituted, plainly set before us. It was to promote our happiness according to the explanation of Christ. And we must preier his explanation to that of friend M. B. That the Savior included feet-washing in the phrase "these things," when he said, "If ye know these things, happy are ye if ye do them," cannot possibly be denied, for it was immediately after he had washed his disciples' feet, and said, "I should do as I have done to you,' that he used the words "It' ve know" &c. But friend M. B. says, "It vas necessary to wash feet frequently in Palestine." And what if it was necessary to wash feet fre- yet the act was designed to confer a

not possibly resist the conclusion therefore necessarily follow that that he taught them to wash one because a proper regard to bodily another's feet. He said after he health and comfort in the eastern had washed their feet, "Ye also countries made it necessary to have ought to wash one another's feet, the feet washed that they might be for I have given you an example, cleansed from natural defilement, that ye should do as I have done to Christ must have washed the feet you." Now his example could not of the disciples for the same purbe misunderstood. They saw what pose, namely, to make them clean? he did-he washed their feet, and Such a conclusion by no means follows :- no more than it would follow that because bodily health and comfort required that the people of the eastern countries should often bathe their entire bodies, therefore the immersion that Christ enjoined upon his disciples was to put away the filth of the fiesh. Such a conclusion relative to christian immersion friend M. B. would not admit, and yet it would be as logical as his conclusion concerning Christ's action in washing the feet of his disciples. Indeed it appears there were some in the apostles' days who looked upon baptism as our anthor looks upon feetwashing-they regarded it as an act designed to cleanse the body from natural defilement. Hence the apostle Peter had to correct the error into which such had fallen, and he declares that baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Peter 3: 21. So the washing of feet among the disciples of Christ is not the putting away of the filth of the desh" but it, too, is the answer of a good conscience, for it is following the example and obeying the command of the Savior. Although the believer was subjected to a bodily washing in baptism,

ve do them."

Again: To confine Christ's perrmance in washing his disciples' et, and theirs in washing one anher's, simply to the "putting away the filth of the flesh," is to make rist the author of a carnal ordince. But according to Paul, eb. 9: 10, who, in referring to the remonies of the Mosaic law, says, Which stood only in meats and inks, and divers washings, and rnal ordinances, imposed on them til the time of reformation," carl ordinances were only to continuntil the time of reformation; at is, until the time of Christ. e was to be "an high priest of od things to come"-of spiritual ings. Therefore the washing of t as practiced and commanded Christ, was not a carnal, but a ritual ordinance, designed to proote the growth of the spiritual ices in the disciples, especially graces of humility and love.

Dur author quotes, and appears give his sanction, to the followsentiment from Elder Dagg: e who washes the feet of a saint en those feet do not need wash-, is as if he gave a cup of cold ter to a disciple who is not thirs- the following proposition?

iritual blessing. So the feet of a after righteousness: for they shall diever are subjected to a literal be filled." Now the soul that hunashing, yet the act may, and it gers and thirsts after righteousness, ill, when properly observed, con-does not want a literal cup of cold r a spiritual blessing; "If ve water, but it wants the water of now these things, happy are ye life. Jesus says to such a soul, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest." The hungry and thirsty soul comes to Jesus, and learns of him, and in listening to his teaching, hears him say to those who were in pursuit of the same objectspiritual and eternal happinessthat he was in pursuit of, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. ... If we know these things happy are ye if ye do them." It obeys, and is made happy by obedience, according to the promise, "happy are ve if ve do them." Thus does feet-washing become to the soul thirsting after Christ, as refreshing as a cup of cold water does to him who is naturally thirsty. Then looking at the spiritual import of feet-washing as commanded by Christ, it is adapted to the wants of those who desire that happiness which is imparted by Christianity, let the natural condition of the feet be what it may.

What will friend M. B. think of ' We should always keep the who gives the bread and wine to a at design of Christianity in saint when that saint is not hungry w. Men have spiritual as well and thirsty, is as if he gave a cup natural wants to be supplied, of cold water to a disciple who is Christianity was designed to not thirsty. This is an application ply those wants." Blessed are of Elder Dagg's principle to another which do hunger and thirst subject. And if we admit the principle as illustrated and applied by of some who practise it, that it is Elder Dagg, why not as applied as essential to salvation, what became above? Elder Dagg and friend M. of those who lived before John B. lost sigh of the spiritual import wrote? For it will be borne in mine offeet-washing, and, therefore, have that Matthew, Mark and Luke not given us an apt illustration. say not one syllable about feet-wash As the bread and wine of the com- ing. Is it possible that there are munion were not designed to allay only three ordinances, and these bunger and thirst, so feet-washing all essential to salvation, and that was not designed to put away the three out of four of the evangelists filth of the fiesh. As the first were have named only two and left our designed to benefit the soun, it does one? How unfaithful they mus not require a person to be hungry have been! What a wonder it is to enjoy their benefits; so, the sec-that one did not leave out the ac ond, having for its object a similar count of the crucifixion, another the design, does not require the feet to ordinance of baptism, and another be unclean in order that the object the supper! If the washing of fee for which feet-washing was institu-stands on a level with the ordi ted may be realized.

II. The second argument friend M. B. against feet-washing as a duty obligatory upon christians, is given in the following word: "Again; Matthew sets out to write the history, the life and commands of Christ. He writes his gospel before any of the others, and he represents the Savior as enjoining the observance of every thing he had ever commanded. And now let me inquire, how were these all things to be known, when he had left out a part? It was at first the only gospel in existence. He could not go into all the world to tell the people to wash feet, and it was useless to send his gospel, for that said not a word about it. It is computed that Matthew wrote his gospel A. D. 39; Mark, A. D. 43; Luke A. D. 56; and John A. D. 96— Jeaving a space of 57 years between Feeling disposed to do full justice the writing of Matthew's and John's to our author, we have quoted hi gospel. Now, on the supposition argument at length. The desig that the washing of feet is an ordi- of it seems to be to show that fee

nances and other commands, they might with equal propriety have left them out. Does not this argu ment destroy the force of all rea soning in favor of feet-washing a an ordinance? Did the memory of these writers fail them? This can not be, for they wrote by inspira Did they refuse to write what the Holy Spirit dictated This was impracticable, for the Lord could not employ such agent to do this kind of work. Did Chris say to them, there is one of my commands, which shall be bindin on the world till time shall end but then, you need not record it How absurd! What then? Di Matthew say, They may depend of tradition for a while? But how did he know that John would eve write? And how very uncertain is tradition at best!"

nance, and according to the views washing was not designed to be of

served, as it could not have been he said, "If I then, your Lord and known, Matthew saying nothing Master, have washed your feet; about, it and his being the only one ye also ought to wash one anothof the gospels for several years, er's feet. For I have given you an which was written. A difference example, that ye should do as I of opinion obtains among the learned have done to you." So the eleven concerning the time at which Mat- disciples were commanded by Jesus thew wrote his gospel. The earli- to wash one another's feet. And est time fixed is A. D. 37; and the the same eleven disciples were comlatest, A. D. 64, making a difference manded by him to teach the nations of 27 years The argument of to observe the things which he had friend M. B. drawn from the dates commanded them. Consequently, of the gospels of Matthew and John, there were eleven teachers, instead is based upon the assumption that of one, to teach feet-washing. nothing could have been known about feet-washing until John wrote, as the other evangelists said noth- ject any thing like a proper degree ing about it. His premises in his argument are not correct, and of the apostles taught Christianity at course his conclusion is not reliable. In speaking of Matthew he says, "He could not go into all the world to tell the people to wash feet, and it was useless to send his gospel, for that said not a word about it." A strange idea this! Was Matthew the only one of the apostles that knew any thing about feet-washing? Was he the only one present when Jesus said, "Go ve therefore, and teach all nations, baptizing them in name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19,20. In the 16th verse of the chapter we have just quoted from, we read as follows: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." And let it be remembered that these eleven disciples to whom Jesus spake and said, "teaching them to observe all things whatsoever I have commanded

Friend M. B. must know, and every person who has given the subof consideration must know, that first more viva voce or by word of mouth, than they did by writing. Copies of books multiplied ver slowly in those times, as they had to be transcribed. If the world during the time it had no written work on Christianity but Matthew's gospel, would have known nothing about Christianity but what it learned from that work, it would have known but very little about it.

The author of the essay we are noticing, seems to think that the world could have known nothing of feet-washing until John wrote his gospel, which was A. D. 96. us test this argument. Matthew wrote says our author, A. D. 39; say others, A. D. 64. Now if the world knew nothing of feet-washing from the ascension of Christ until John wrote his gospel A. D. 96, a period of 62 years, by the same mode of reasoning we prove that the world knew nothing of any of the institutions of Christiyou," were present with Jesus when anity from the ascension of Christ

D. 39, a period of five years; or, if says: 'I am with you till the world we give the latest date to his gos-shall end;' and of the supper: Ye pel, namely, A. D. 64, then the do show the Lord's death till he world knew nothing of Christian-come." ity for a period of thirty years, for it had no written record of Christi- "The washing of feet" says friend anity for that length of time. But M. B. "does not typify Christ nor this conclusion is erroneous, although any thing else." And what if it does it justly follows from the premises not? Must every Christian duty of friend M. B.'s argument, showing be a type referring to some antithat his premises are not correct, type? Certainly not. and of course his conclusion must will this assertion agree with a pobe wrong. The error in the pre-sition taken in the first part of the mises of his argument is this: The essay, and contained in the followworld could have known nothing ing words: "I doubt not he had two about feet-washing since the first objects in view. 1. To teach a. christian records contained nothing great lesson of humility, enjoining concerning it; overlooking the fact by this action a whole class of morthat the first teachers sent out to al duties." Now what moral duteach the world Christianity, taught ties does it teach? The words of viva voce or by word of mouth, and the Savior accompanying the act, that there were at least eleven of show that it was designed to teach these who knew all about feet-wash- the disciples to do to one another, asks our author, destroy the force as friend M. B. thinks it enjoined of all reasoning in favor of feet-something more than this, and washing as an ordinance?" In-something different from it, it must stead of destroying all reasoning in then according to his own showing, favor of feet-washing, we have seen have had a typical signification. that the argument has no force whatever in it, being built upon a mere assumption.

The remarks under the third head of our author's essay are as follows: "Take another thought. The washing of feet does not typify Christ nor any thing olse. While baptism typifies the burial and resurrection of Christ, and the supper his death, feet-washing appears to typify nothing. And while we are told that those ian dispositions. shall continue to the end of time, this appears to be entirely under Friend M. B. says, "while we are the control of circumstances. In told that those," meaning baptism

until Matthew wrote his gospel, A. connection with baptism, our Lord

"Does not this argument" what he had done to them. But And may it not be a typical action indicating the character of Christ as a servant, willing and ready to do any thing for his people? And may not its frequent observance remind us of the duty inculcated by the apostle in these words. "By love serve one another." Gal. 5:13. We regard feet-washing both as a means of grace calculated to promote the growth of practical humility and love, and also a sign to indicate the presence of these Christ-

and the supper, "shall continue to poorest Christians: they thought it the end of time, this appears to be not below them to cook and proentirely under the control of circum- vide victuals for them, to visit the stances." We may, it is true, con-imprisoned, to kiss their chains, to trol it by circumstances, but have dress their wounds, to wash their we a right to do so? He did not feet. And in this our Lord himadmit the power of circumstances self went before them, when, a little to control it when he enjoined it before his death, he rose upon his disciples. He did not say, table, girt himself, washed and wash one another's feet in this wiped his disciples' feet, and then place, and omit it in that. Or, do told what influence this ought to it for a time, and then abandon it. have upon them; "that if their And when he gave the last commis- Lord and Master had washed their sion to his disciples, he did not say, feet, they ought also to wash one When you are teaching the people another's feet, for that he had given of a warm climate and sandy coun-them an example, that they should try, teach them to wash one anoth- do as he had done to them;" and er's feet, but when you are teach- good reason, "the servant not being ing those of a colder climate, it need greater than his lord, neither he not be taught. "Teaching them to that is sent greater than he that observe all things whatsoever I sent him." Accordingly we find have commanded you," was the Savior's direction, and not the most remote intimation given that circumstances were to control it.

IV. Our author's fourth argument against feet-washing is thus stated: "Moreover; we do not learn from ecclesiastical history, that the washing of feet was practised as a church ordinance in the early ages of Christianity."

If he has not learned that history records feet-washing, among the practices of the early Christians, it must be because he is not acquainted very extensively with the history of the early ages of Christianity, and not because history is silent upon the subject, as will appear from the following testimonies:

this particular act of Christian condescension frequently used in the primitive church. St. Paul expressly requires it as a qualification in a widow, that was to be taken as a deaconess into the church, that she be "one that used to lodge strangers, and to wash the saints' feet." Tertullian assures us it was usually done by Christians in his time, to go into the prisons to kiss and embrace the martyrs' chains, to harbour and provide for indigent brethren, and to bring water to wash the saints' feet: no office so low which they were not content to stoop to." Cave's Primitive Christianity. P 179.

have understood this "Some literally, and have thought these words amount to the institution of "I shall give but one instance a standing ordinance in the church; more of the humility of those times; that christians should, in a solemn and that is, their ready condescend-religious manner, wash one anothing to any office or employment, er's fect, in token of their condethough never so mean, about the scending love to one another. St.

Ambrose took it so, and practised feet, if she have relieved the afflictit in the church of Milan." Henry's ed, if she have diligently followed Exposition of John 13 ch. Ambrose every good work; 1 Tim. 5: 10. In another place Paul writes, 'Be ern part of Italy, and lived in the 4th. century.

"To this was added, in many churches, the washing of their feet by the Bishop, in imitation of Christ in washing his disciples' feet, which is retained as a ceremony of the Greek Church." Coleman's Ancient Christianity Exemplified. P. 373.

"We read in a valuable work entitled the History of all Religions," on page 214, that the 'Moravians separated themselves from the Anabaptists, in the 16th. century, and observed many of the original acts of the apostles, such as the washing each other's feet, after the manner of a sect which arose in the second century, called Apostolicals, because they observed the acts of the apostles.'" Harn, P. 86.

More testimonies of this character could be adduced, but we have presented enough to prove that feet-washing was practiced in the early ages of Christianity, as a Christian rite.

V. The fifth and last argument of friend M. B. in his essay, is thus stated: "The last argument I shall offer, and that on which I rely more than any other, is based upon the apostolic allusion to this custom. Paul plainly and unmistakeably sets it down as a good work. He informs Timothy that a widow should not be taken into the account unless well reported of for good works, enumerated as follows: 'If she have brought up children, if she have lodged strangers, if she have washed the saints

gers.' -Why? Because it is a good work, and in doing so, some have entertained angels. We are further told that one part of pure religion consists in visiting the afflicted. Why? Because they need attention, and it is therefore a good work. It is demonstrated, then, that feet-washing was practised as a good work or moral duty, and consequently not as an ordinance. And I may confidently assert that the same thing cannot be an ordinance and a good work. It has been shown that ordinances typical or emblematical; but good works are thus defined: 'These' things are good and profitable unto men;' that is, those for whom they are performed. If a friend is sick, and cannot wash his own feet, if they need it, it is a good work to wash them for him; but if he can wash them, it is no kindness to wash them for him. Taking this view of the subject, feet-washing, as an ordinance among us, would be one of the greatest absurdities: for it is well known that all persons coming to church to have their feet washed, would give them such a scrubbing before leaving home, as to supercede the necessity of exposing their naked feet in church."

good work. He informs Timothy that a widow should not be taken into the account unless well reported of for good works, enumerated as follows: 'If she have brought up children, if she have lodged strangers, if she have washed the saints relied on, for there is but very little

force in them. And it is the same Savior, performed a "good work" with this. That Paul's allusion to feet-washing confirms the idea that it was practiced by the early Christians as a Christian rite, is evident from the following consideration: The other duties mentioned, namely, the lodging of strangers, and the relieving of the afflicted, were duties that were to be performed to sinners as well as to saints. But here is a duty specified, namely, the washing of "the saints' feet," which is to be performed to saints alone, and hence it is proved to be a Christian rite practiced among Christians. If Paul would have meant it to be a mere act of hospitality, to be performed to a person when he could not wash his own feet, he would have said, "if she have washed the stranger's feet." But he has not said so, but has made it a duty to be performed to saints, by saying, "if she has washed the saints' feet." This language of the apostle when properly analyzed, and when carefully examined, presents strong corroborative testimony proving that the words of Christ concerning feet-washing, amounted to a command, and that they were so understood by the apostles and early Christians.

"If a friend is sick," says friend M. B., "and cannot wash his own feet, if they need it, it is a good work to wash them for him; but the truth in being obeyed, to puriif he can wash them, it is no kind-fy the soul, 1 Pet. 1: 22, is acknowlness to wash them for him." He edged, nothing in these Christian seems to entertain the idea, that rites will appear as absurd, but the body of pain, or in administer- and admirably adapted to the acing bodily comfort. This idea is complishment of their design. disproved by the fact that the wo- "The washing of feet" remarks

upon him. Matt. 26: 10. she did not anoint him because he was sick, or because he was in want of any bodily comfort, but it was a compliment to him, prompted by her love and respect for him, and yet it was a good work. And Paul says, "If a man desire the office of a bishop, he desireth a good work." Tim. 3: 1. Here all the spiritual duties pertaining to the office of bishop, are called a good work. Then his assertion "that the same thing cannot be an ordinance and a good work," wants proof to sustain it. The direction, "Be not forgetful to entertain strangers," is both an ordinance and a good work. And the implied duty of visiting "the fatherless and widows in their affliction," likewise possesses the two-fold character of ordinance and good work. For what is an ordinance? "A rule established by authority; a permanent rule of action." Webster.

Friend M. B. thinks to practice feet washing among us when the feet are not dirty, would be an absurdity. There is no more absurdity in such a practice than there is in being baptized when the body is clean, or in taking the communion when we are not hungry. these rites are received as parts of the truth, and when the power of a good work consist in relieving they will all appear wisely selected,

man who anointed the head of the friend M. B. in concluding his essay,

was once a moral duty, because apostles to teach the baptized of circumstances made it so, and be-all nations, to observe all things cause it had also the example of the whatsoever he had commanded blessed Savior, who thus taught us them, is something which cannot be that in every age and country we done. We submit the matter to should be ready to every good the reader with the hope that he word and work, and that we should will examine it seriously and canesteem no necessary offices of kind-didly, and with the prayer that he ness to our brethren beneath our may be led to the discovery of the dignity."

How has the Savior taught us. "that in every age and country we should be ready to every good word A Letter of a Erother to a Pcdobapand work, &c." Has he taught it by his own act of washing his disciples feet? If so, why did he then command his disciples to wash one another's feet? If he designed to teach this important lesson to his disciples by their own practice to to reconcile the idea that feet-wash- the Spirit of truth is come, he will commission which required the guide us into the word which is

truth as it is in Jesus.

J. Q.

tist Minister on Infant bantism &c.

Union Deposit Dauphin Co. Pa. June 15th. 1860.

Respected Friend:

Conformably to your request, I will, in brevity, to one another, which appears to give you some reasons for rejecthave been the case, as they were ing the doctrine of infant sprinkto wash one another's feet, then it ling. My first and principal objecshould be continued, that the lesson tion is, that it is not found in the may continue to be taught. "The word of God. There is much said washing of feet" says friend M. B. in the holy scriptures of baptizing was once a moral duty, "because adults, but of adding infants to the circumstances made it so." These church, either by baptism or sprinkcircumstances alluded to were, we ling, we do not read one word-No presume, the climate, soil, &c. of NOT ONE. All the reasoning employ-Palestine. According to this idea, ed to prove the contrary is purely we suppose that if friend M. B. was inferential, and desperately strained, in Palestine, he would preach and and shallow at that. In your repractice feet-washing as a "moral cent attempt to establish your docduty," inasmuch as the circum-trine by scriptural testimony, you stances there now, are similar to admitted that the baptism of infants what they were when Christ wash- is not found in the word of God, ed his disciples' feet. He must in so many words, but is plainly likewise believe that it is a "moral inferred. Christ prayed, "Sanctify duty" obligatory upon the Christ- them in thy truth, thy word is ians who are now in Palestine, and truth." If not found in the word, other countries in the east. Now it cannot be truth. Again, "When ing is a local duty to be confined to guide into all truth." His word is Palestine, with that part of the truth, and the Holy Spirit is to

you support is not in the word. Therefore it is selfevident that the Holy Ghost has failed to fulfill his office and led you from the truth, or it is not the Holy Spirit by which you are led. You did not, in a single instance, refer your audience to any passage of Holy writ, where infant sprinkling is sanctioned, either by precent or example. The gist of your argument was based on the words, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant." Gen. 17: 7. And from this you attempted to show that infants must needs be admitted into the church, because it is an everlasting covenant. Were you only ignorant. or were you dishonest, in neglecting to define the term cverlasting as applied to the coverant between God and Abraham? When the Passover was instituted, it was expressly declared, three times in the same chapter, that "they should observe this day in their generations by an ordinance forever." 13: 14, 17-24. And yet no one believes that the Passover should be observed in the christi in church simply because it was to be an ordinance forever. You would sneer at such an argument, and at the same time, with marvellous inconsistency. you adopt it, and cling to it with surprising tenacity, to bolster your tottering cause.

are cited as instances to prove that is shrouded in dark, dubious passabaptism was administered to chil- ges, and can only be reached by indren. Lydia, after hearing the ference? Can Christ and his aposapostles preach, and embracing the tles be regarded as efficient teach-

truth, and you admit the doctrine [led,) "and her household" Acts 16: 15. The Jailer "was baptized, he and all his straighway." Acts 16: It is taken for granted by pedobaptists that children must have belonged to those families, and in their publications they insist on this point with an earnestness that leads many to accept it as an indisputable fact. But you cannot fail to perceive that this argument proves too much, and therefore proves nothing, and is, consequently, both illogical and unscriptural. If the fact that whole households were baptized is an evidence that children belonged to the number, it also proves that there must, of necessity, be children found in all households. I cannot see how you can avoid this conclusion.

Another passage often referred to, is that recorded in Matt. 19: 14, 15, where Christ laid his hands on little chidren. But what has this to do with our question? Baptism is not mentioned, and without a wretched perversion of language the words of Christ cannot be construed to mean that children were added to the church. That he blessed them does not prove that he haptized them. If they were baptized why is the fact not recorded? Why did the Evangelists leave us in the dark on a subject which it concerns us so much to know? Why is it that the dectrine which vou labor to overthrow is invariably expressed in plain, direct terms, The cases of Lydia and the Jailer while the one that you maintain, faith, "was baptized," (not sprink- ers of religion, when they employ language so grossly ambiguous as filled the same, unto us their chiltoconvey a meaning exactly the reverse of that which they intended? No, never. Let God be true, though thousands pervert the plain teachings of his gospel, and lead tens of thousands into delusion and ruin.

Solution as filled the same, unto us their children." It cannot be denied that the word children is here employed to denote adults. The promise was confirmed unto us, that is, to the present generation of Jews, who are the children of those that lived in a former generation. By using the

I confess my utter 'inability to comprehend why any one should infer that Christ sprinkled infants simply because it is said he blessed them. Isaac blessed Jacob, Jacob blessed the Patriarchs, and Christ blessed his disciples on Mount Olivet, before his ascension, and yet, pedobaptists will not for a moment allow that baptism is connected with these blessings. Is not this strangely inconsistent? The inference as regards baptism is equally strong in all the above instances. Why not allow that it was administered in all? Because the admission would be palpably absurd; and not to admit it will be fatal to your argument.

Another text to which pedobaptists point in triumph, as supposed to prove the doctrine of infant sprinkling, is recorded in Acts 2: 39, "The promise is unto you, and to your children." Here the word children is not restricted to infants, but simply means the offspring of Jewish parents. We are all the children of our parents, even when we are no longer children in the type of our bodies. This passage is further illustrated, and this point forever settled in the view of every candid mind, by referring to Acts 13: 32, 33, where the apostle Paul says, "The promise which made unto our fathers, God has ful-

the word children is here employed to denote adults. The promise was confirmed unto us, that is, to the present generation of Jews, who are the children of those that lived in a former generation. By using the pronoun us, the apostle included also himself. That this is the true meaning is admitted even by distinguished pedobaptists. I cannot see there is any advantage gained in sprinkling infants. They need no compliance with external ordinances, for these belong only to those who are capable of experiencing the inner, spiritual conditions or states which are represented by outward rites. If baptism rested on the same principle with circumcision, we would be under obligations to unite our children with the church. But you know, or ought to know, that this is not the case. Circumcision was the scal of a national covenant, to distinguish them from all other nations on the earth. In baptism the convert enters the new covenant on his own responsibility, and not through the medium of a third party, as is done in the sprinkling of infants. "He that believeth and is baptized shall be saved." Mark 16: 16. "If thou believest with all thine heart thou mayest." Acts 8: 37. Circumcision was performed on males only, but baptism is administered irrespective of sex. Here again you mutilate the very principle which is the corner-stone of your antiscriptural God has made a new covenant in Christ Jesus. In baptism we publicly testify that we regard it as adapted to all the wants and

necessities of our immortal nature. | because it implies that he did not How can an infant bear testimony fully redeem humanity. And that to the fitness of the covenant to it is not necessary to the salvation secure its highest advantage, when of infants is virtually acknowledged it neither understands its nature by pedobaptists themselves, in adand design, nor appreciates its ben- mitting that all infants are saved, efits? To be annexed to the church even those that die previous to the in infancy is not choice but chance. administration of this ordinance. There can no scriptural evidence be produced to show that, under the new economy, we are to become members of the church till we are capable of entering it by faith. The oft repeated notion that infants must be admitted, and then be brought up "in the nurture and admonition of the Lord," rests on a tottering basis, and has its origin wholly in "the traditions of men." Experience abundantly proves that infant church-membership does not render parental instruction a whit more effectual than in opposite cases. The hereditary sin by which human nature was stained before the divine incarnation, has been obliterated by the blood of the atonement. "Christ became an infant that he might sanctify infancy." To administer baptism to infants is a tacit declaration that we ignore the efficacy of Christ's blood in regard to all those whose infantile capacity prevents them rendering personal and rational obedience to the requirements of the gospel. Has Christ accomplished any thing for infancy? If he has, what need of administering that ordinance which is emblematical of that spiritual cleansing of which they have no need? Personal obedience belongs only to those who are guilty of personal transgression.

The doctrine of infant sprinkling derogates from the honor of Christ,

The unreasonableness and inconsistency of administering to infants that ordinance which symbolizes regeneration, is further made apparent by the following considerations .- If infants are to be made members of the church, they are entitled to the privileges of the church. No consistent argument can be produced against the propriety of allowing them a place at the communion table. All the members of Christ's body are not only privileged but required to partake of the Lord's supper, as a memorial of his dying love. How can children celebrate an event of which they have no knowledge? As none should approach the table of the Lord except those who have been renewed in the spirit of their mind, and who have appropriated Christ by a living faith and personal obedience, the conclusion is unavoidable that infants are not to be admitted. If not allowed a place at the communion, then not admitted into the church. They were the children of wrath without personal transgression, and have become the redeemed of the Lord without personal obedience. It is both unreasonable and unnatural that they should be admitted into the "household of faith" before they are capable of participating in, and being benefitted by its sacred ordinances.

gave his disciples, as recorded in hands, that by personal transgres-Matt. 28: 19, 20, proves beyond dis-sion, we have become utterly pollupute that we are to be taught the ted and unfit for that pure, spiritual nature and importance of religion be- communion with God which the fore we assume its responsibilities, sanctified enjoy; and that nothing All nations are to be first instructed, short of a thorough, universal bapand after understanding their oblitism of the Holy Ghost, extending gations to Christ, and the requirements of his Gospel, they are to be admitted into the Church by baptism, through the faith in Him in whose triune name they are immersed. How beautifully appropriate is the order of the Gospel, and how easily understood, when the mind is unclouded by prejudice or the mists of theological error. The first function of the Holy Spirit is to illuminate our minds and bring us to a sense of our ruined condition. Then, through the transforming power of the spirit of grace, we repent and turn to God, and through faith accept Jesus as our Savior, upon which we unite with the church, through baptism, for the remission of sins and the gift of the Holy Ghost. Acts 2: 38. This is the order instituted by our blessed Redeemer and faithfully promulgated by his Apostles, and woe to the presumptuous mortal who, by unscriptural reasonings, far-fetched inferences, er. and strained explanations, leads his fellow-beings into the paths of error, "teaching for doctrine the commandments of men."

In regard to the mode in which this ordinance is to be administered I will introduce but a single proposition. It is granted, both by baptists and pedobaptists, that baptism is emblematical of the renovation and sanctification of the heart, by the cleaning influence of the Holy tracts from the mill

The commission which Christ Spirit. It is also admitted on all over and covering every part of our nature, will effect the purification which is signified by the ordinance under consideration. Whether this rite can possibly be administered by sprinkling without being entirely deficient in meaning and significance, I leave to your impartial judgment. I am inclined to believe that a prayerful and unprejudiced examination of the subject will convince you that infant church-membership, and baptism by sprinkling, are repugnant to reason, and the teachings of Christ and his Apostles.

> But I deem it unnecessary to pursue the subject into greater detail in my present communication. If what I have announced fails to satisfy you that the doctrine of infant sprinkling rests on a sandy foundation, nothing could be gained by extending the inquiry still furth-

In my brief remarks I have carefully avoided consulting human productions, believing that the word of God furnishes ample proof that no baptism is valid except by immersion, and when administered to Had it been my object believers. to fill my epistle with quotations from eminent divines, I could have dispatched you with your own weapons. I have before me ev-

five of the most distinguished ped-|cious tendency of your teachings. obaptist authors, who are unanimous I entreat you to give this subject an in the expression that the primi-impartial investigation, for your tive church administered baptism own sake, and for the sake of your by immersion. Among whom are deluded flock, who, through your Luther, Calvin, Doddridge, Wall, ministry, are led to trust in a "ref-Sir David Brewster &c. Much has uge of lies." Make the Bible the been written, and well written, by capable advocates of infant sprinkling, but all that has ever been advanced, or can be advanced, even were it spoken by angels from heaven, does not weigh an atom with me against the positive declarations of scripture. Gal. 1: 8. In support of my views I have given you the plain unadulterated word of God, and when Christ speaks all controversy should cease. His word is higher than the loftiest efforts of human genius, and should outweigh all probabilities. "Thus saith the Lord" must decide the point, whether we are sustained or controverted by human authority. Many labored attempts have been made to prove that infant sprinkling is a fragment of Judaism, circumcision under a new and more literal form. But the doctrine is far from having its origin in the Law. It is an absurdity borrowed from the Papal system, and outside of that idolatrous church it is the hoariest abomination in christendom. "Great is my boldness of speech toward you," because "I speak the truth in Christ, and lie not," 2 Cor. 7: 4. 1 Tim. 2: 7. Do not misapprehend me. I can save your character in my regard, as a man, "though speak thus." Because you preach a doctrine never sanctioned by the Head of the church, a sense of duty impels me to embrace all proper methods to counteract the perni-valuable, that is so easily performed. G. V. Vol. X. 18

"man of your counsel," and you cannot fail, ultimately, of finding "the truth as it is in Jesus."

And with these remarks I will conclude. If the views I have presented are accordant with scripture and reason, you are under positive obligations to embrace them, this you will admit. But if you can prove that the facts on which I based my arguments, are false, and my deductions illogical, let it be done.

Hoping, a least earnestly wishing, that our Heavenly Father will bless this feeble effort to the establishing of your mind in the truth, I subscribe myself very kindly and truly, your friend,

H. C. B.

For the Visitor.

KINDNESS.

Kindness will bring us more happiness in this world, than all the haughtiness and asperity we possibly assume.

It is much easier to treat our neighbors kindly than it is to treat them with a frown, when we consider the advantages that are derived from doing so. A kind and sympathizing word falls like oil upon the ruffled waters of the human breast. There is nothing more Kindness is like the pure sunshine; it gladdens, cheers, and enlivens the drooping heart in the midst of trouble, and pain. Every kind act we bestow upon a friend, or enemy falls like dew drops upon the drooping flower.

Who knows the benefit of a nod of the head, or of a smile? One thing is true; it costs but little; it often kills enemies, drowns old grudges, and blights out all asperity. Persons who succor the poor, the friendless, the degraded, and the cast down, have closer communion with their Maker, than when they minister in his temple.

In checking any form of suffering or wrong, we pour ointment more precious, than that of Mary upon the head of Jesus—ointment whose perfumes fill not only the house, but the heavens.

When we bestow kindness upon the poor and the needy, we not only bestow it upon them; but we bestow it upon Jesus; Jesus says, "It was I who was an hungered; it was I who was a stranger; it was I who was naked; it was I who was sick; it was I who was ick; it was I who was in prison," &c.

When we have bestowed kind acts upon the poor, we remember them in the hours of affliction, and death, however small they help to widen and swell the river of mercy and goodness, that will eventually so fertilize the moral world, that it will become the garden of the Lord, and the happy abode of the redeemed, and Christian efforts.

but some appear to have many more than others. But a general inheritance of tribulation seems to be the portion of Christ's followers. "In the world ye shall have tribulation." These afflictions are various. Poverty and persecution, disappointed earthly expectations, alienated friendships; sickness and bereavement, are among the prin-

W. R. D.

Pleasant Hill, O., June 22nd. 1860. us. Nature shrinks from the or-

For the Visitor.

NIGHTLY MUSINGS.

As duty calls me to sit beside my sick child at a late hour, and all is stillness around me, save the loud breathing of little Mary, my mind is impressed with the shortness of time, and with the thought, how many precious moments are unimproved. But this has been a busy day to hundreds, being the 4th. of July; and I doubt not but many who have been joyous through the day, are now in salness as the dark mantle of night hangs over them, giving them time for reflection. Some of us have had trials of various kinds to pass through; especially when we have been made to look upon the consequences of sin, and behold suffering humanity even in a little child. So in this sinful world we have our trials, nor is the christian exempt.

But true piety has the power to counteract the evils of this fallen state, and it appears most conspicnons amid the darkest scenes which Providence gathers around our path-way. Then she may come to illustrate that promise which declares, "As thy days, so shall thy strength be." There are few christians who have not some trials; but some appear to have many more than others. But a general inheritance of tribulation seems to bereavement, are among the principal burdens which are laid upon

deal. The fiery furnace is intimi-| Let us then amidst all our trials dating, and we dread to enter, say we will kiss the afflicting rod. though we should come forth un- And O, may every christian plant harmed. But O, if we could only his feet upon the rock, and contem-realize that an invisible hand will plate the billows as beating harmarrange our circumstances of trial lessly against it. And may we all upon the soul, we might gain much there is no more pain, or sickness, comfort even here. But worldly or roaring sea for our frail bark to joy rests on a slender foundation, toss upon; and where the clouds to a well furnished home.

And while we keep these things in view, we shall think no cup too bitter when we are convinced that our heavenly Father hath given it us to drink. But the moisture that bedews the eye of the christian, is often like the last drops of a shower trembling and glistening in the joyous sun-beam. The divine promises cover all the christians earthly changes, and refer to all his earthly relations. In the loss of earthly friendships, under persecutions, and when envy and malignity have sharpened their arrows against and gather fresh strength to suffer, and obtain new and glorious moduty.

and give them their happiest effect glance our eye to that region where so we must look far away to find that curtained the footsteps of the the christian's joy. This joy grows Almighty, will have cleared away not on earth, nor depends for its and revealed the wisdom of his aliment on the smiles which earth plans, the benignity of his acts, the can bestow. It is planted in heav-rectitude of his government, and en, and is watered by that stream the triumphs of his mercy. The which makes glad the city of God. pathway to our rest, if not all With these considerations the smooth and verdant, is sufficiently christian may look through his so to give it a decided preference tears, and smilingly say. God is his over those which the worldling portion, and heaven is his eternal treads. So let us hold fast our conhome. We can bear to traverse a fidence and persevere to the end, rugged way, if it terminates in a and behold the triumphs of Zion, fertile country, or if it conducts us and join in the trophies of redeeming grace and dying love.

C. A. H.

For the Visitor. THE ELDER SOM.

Inasmuch as several articles have appeared in the G. V. on the above, a subject which has more or less occupied my thoughts for several years, and neither of the explanations seem to me as precisely meeting and elucidating the subject of which they treat, I thought I would sit down and indite an essay, which, I hope, will be received in love, as it is not for fondness of controversy that I write, but because I wish to understand the Gospel correctly, that I am led to communicate my views to the him, he can go to the divine word public, in order that, if I entertain and gather fresh strength to suffer, wrong views, I may be corrected, for I wish to receive instruction.

The articles to which I have reference tives to persevere in the path of may be found, one in the Gospel Visitor vol. 8, p 342, and the other in vol. 10, p. 188; both these writers seem to enken to the same persons and for the same I have is thine." purpose; and this view I cannot wholly my reason for differing with the writers of those articles.

We should always be careful to notice found again." to whom & for what purpose, the words under consideration were spoken; and the nature of the case will generally give much light on a subject which seems difficult to understand, if different objects are designed to answer the

same purpose.

Now it is plain that the parable of the lost sheep, and that of the lost piece of silver, were spoken to the pharisees and scribes in reproof, when they murmured against Christ for receiving publicans and sinners, and eating with them; and consequently the ninety and nine sheep and the nine pieces of silver which were not lost, represent the scribes and pharisees, who were willing to justify themselves, and needed no repentance, for "they that are whole need no physician, but they that are sick."

And the parable of the prodigal son was spoken to his disciples as will appear by what follows in the next chapter. (Luke 16th) "And he said also unto his disciples," &c. Why is 'also' introduced into the first clause? Plainspoken to his disciples. Why did He speak this parable (of the prodigal son) to his disciples? To warn them that they should not murmur against his rescribes and pharisees had done.

Now this view leads us to apply what was spoken of the lost sheep and the lost pieces of silver, to the publicans and sinners, and what was spoken of the sheep and silverpieces which were not lost to scribes and pharisees; and what was spoken of the elder son is applied to his disciples, and the prodigal represents the publicans and sinners.

tertain the idea that the three parables, when he called them they followed him, of the lost sheep, of the lost pieces of sil- and hence he gives them the consolaver, and of the prodigal son, were spo- tion, "Thou art ever with me, and all

"It was meet that we should make entertain, and I shall proceed to give merry, and be glad; for this thy brother (the publicans and sinners) was dead, and is alive again; and was lost, and is

Scalp-Level, Pa.

For the Visitor. THE STONE WHICH THE BUIL-DERS REJECTED.

When the temple at Jerusalem was building, we are told that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building. 1 Kings 6: 7. It follows then that the stones were all hewn and wrought out to perfection, before they were brought together. Now, tradition says, that when the laborers were engaged in gathering those stones together, they rejected one as useless, unfit, or defective But before the building was completed, a place was found where no one of those brought together would fit; so they brought the one that had been rejected, and behold! it fitted exactly. Hence the text: "The stone which the builders rejected, the same is become the head of the corner."

In the same light we may view the ly to show that something preceding was commands, the ordinances, the precepts, the examples, and lessons of our divine teacher, Jesus Christ. They are designed for the perfecting of the saints; for the building up of a "spiritual house, ceiving publicans and sinners as the and a royal priesthood." They are wrought out with such exactness and precision by the great Master Builder, that they will fit in their place, time, and order, and there only.

The apostle speaks of himself and brethren, as workers together with Him that is, with God. Hence, it may be said, that believers or christians, and more particularly christian ministers, are engaged in working with Him. Not This view seems to me consistent indeed, in working out, or preparing throughout, for his disciples, I do not those materials for the spiritual temple, believe, had ever left him, but always for as stated above, they have been prehoped for him, trusted in him, and pared by the great head of the church.

But in bringing them together, and placing or administering every one in its proper place, time and order.

Now it appears that some of our 'workers with him,' have found a vacuum or unfilled space which seems very difficult to them to fill up, although they seem to believe, and that justly, that there is a block (if I may use the term) wrought out, which will fit if rightly applied. I allude to the query, who is intended by the 'Elder son' in our Savior's parable, and the different answers given thereto through the Visitor.

It is certain when Solomon's temple was in building, the men employed, must have worked by rule altogether, and if the tradition mentioned be true, those that collected the materials must have disregarded that rule, and hence they rejected the stone necessary to complete building. Here then, as well as in many other places, we learn that it will not do to go according to imagination, or self.conceived opinion. being the author of the system under which we act, his word of course must be the rule by which we act.

I will now take up the subject under the above figure, that is, as an unfilled space in the walls of a house, and see whether the one intended has not been rejected, or laid aside as untenable. I shall do as the brethren did who have written on the subject: first, bring in my objections to their explanations, and then state my views &c. The first explanation is, that the "Elder son" represents the angels, and this view I consider has been satisfactorily set aside by brother M. H.

Still, I will state another objection to Heb. 2: 16. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Again, verse 14, "Forasmuch then as the children are partakers of flesh and blood, he also likewise himself took part of the same." From these altogether inappropriate.

Brother M. H. if I understand him aright, considers the 'elder son' to represent the body of believers, or the sheep within the fold of Christ; or, as he expresses it, 'The same just persons, which always retained their state of obedience.' Now I believe he is exactly right, if he makes his application to the right time; but it would not apply in our own day, for as far as my own observation is concerned, I always saw that those, whom I would regard as just persons, rejoiced when prodigals returned or sinners repented, and even with tears of joy welcomed them into the Father's house.

Have you not seen it so, my dear Brethren? And is not such quite unlike the conduct of the Elder son? But as I said, if applied to the right or proper age of the church, brother M. H's explanation agrees with my views; and that is to the age in which the parable I will now state my was put forth. views briefly, and then notice the objections that have been advanced already, which is not a light hinderance in my way, yet duty seems to prompt me.

In Luke 15: 2. we read that the pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. Whereupon the three distinct parables follow, setting forth the object of Christ's coming into the world namely, 'To seek and to save that which was lost,' and the love and tenderness with which they would be received, if truly humbled and penitent.

It seems to me quite reasonable, and in harmony too with the Savior's custom of addressing himself to them by parables, on the charge made against him that he would in some way or other include those whom he addressed, and either instruct them, or answer and refute the charge preferred against him; all of which he did in the three parables that follow the said charge, or murmuring. I ask the question, is there not a very striking analogy between the and many other passages we learn that conduct of the pharisees and scribes, there is quite a difference in nature be- and that of the Elder son? All must tween men and angels, and therefore I admit there is; but then they have obconsider the term brother between them jections to make where they think the lidea will not hold good.

The first objection advanced against different dispensations, it is governed by the idea of the Elder son to represent different laws. It is also represented the Jews, is, The Jew is not the elder under different names: "The church of and the Gentile not the younger, &c. the living God, the kingdom of heaven. In answer to this objection I will only a vineyard, &c. In Revelation it is repinsert the 22d verse of the 4th chap, resented under the term of a woman, of Exodus, without any comment whatever, believing it to be sufficient to sat isfy any candid mind on that head; it reads as follows: "And thou shalt say unto Pharaoh, thus saith the Lord, Israel is my son, even my first born"

So we have to this, a "thus saith the Lord," and man can say nothing against it. Again it is objected, because the Jews were a stiff-necked, rebellious and disobedient people, and at that time filling up the measure of their iniquities, &c., that it would be quite inconsistent to represent God as saying to them: "Son, thou art ever with me, and all

that I have is thine."

with a great many of them, but it must be remembered that there always was a remnant—a faithful few, who had not defiled their garments, and who bewailed the corruption and disobedience of the great mass. These 'few' are hinted at in the words "he came to his own," and, "But as many as received him," &c. Of these few were Zacharias and his wife, Joseph and Mary, the shepherds, old limeon and Anna, the Apos tles, &c.

These were the sheep to whom the good Shepherd came, entered by the door into the Jewish sheepfold, to whom the porter opened and be led them forth. Even these manifested some reluctance to receiving gentiles into the church, as we see in the case of Cornelius &c.

We as Christians believe our Savior's words, in regard to his Church, that the gates of hell have not prevailed against it; although in the dark ages of anti-christ's power, it may have at times consisted of but few members, still the word held good, for the promise is limited down to the number of two or three.

Just so I believe of the Jewish church, the number at times, may have been small, but still they composed God's visible church on earth, and I hold that the

bringing forth a man child.

Further, to the last objection I would vet say, when we take this view of the Jewish church, which I think we may safely do, there is no inconsistency in applying to them the words: "Son, thou art ever with me." For those that believed the writings of Moses, also believed Christ's words, and needed only to be transferred from the old into the new. But the good Shepherd speaks of other sheep not of this fold, and which must be brought in; and this seems the identical point of the Elder son's murmurings against the father.

I have not written for the sake of ar-I admit that would be inconsistent gument, neither do I wish to be singular in my views, but my wish is to have the subject fairly tested, tried with God's measuring line and squared with his word, and if in so doing, the stone will not fit, reject it again, and I will not trouble you any more with it. Still, I elaim a right to my view, until convinced of error, or of another that is better; which conviction the articles referred to have failed to produce. I have not the gift like some to express myself in few words, hence this article is much longer than it should have been had I the gift of brevity.

D. M. H.

For the Visitor.

A PLAN FOR SPREADING THE GOSPEL.

Dear Brethren. "Go ye and preach the gospel to every creature,' is a commandment which should engage the attention of the children of God as much as any other command uttered by the lips of the Saviour. Seeing that it has become a part of the consideration of the Brethren, I will try, by the grace of church always is the same, but under God, to cast in my little mite also.

any defence, or argument to establish it. But how to accomplish a well-established rule to fill this great commission, seems to be the contest or great desideratum. Hence every brother and sister in the land, should be seriously engaged in breathing their fervent and heartfelt prayers to God in behalf of this matter.

I have carefully perused the plan of the committee as stated in the Minutes of the last annual meeting, and I heartily agree with them as to the manner of raising funds, to aid in carrying out the great purpose of God in the proclamation of his word. But as to the manner of sending out missionaries, I want more light ere I can approve of the plan in full. Now if the brethren will, by the above means, send out several well established brethren to visit the brethren in Oregon and California, and set the things in order that are there wanting, I think it would be conducive to much good & to the glory of God. But to send out missionaries to Oregon, California, or any other place where the word has not yet been preached in its original purity, to convert sinners to God, and organize churches, and continue with them 6 or 12 months, then return home, will in a majority of instances be money spent in vain, and labor lost.

The labor of converting sinners, by brethren who are filled with the spirit of the Lord, and well equiped with his powerful word, is not uncommonly tedious. For the devil yields, and the work of conversion goes on well enough. But hark! he (the devil) watches all the move-

The commission is too plain to need churches, and slily prepares himself for action. And as soon as the missionaries return home, he will discharge the very artillery of darkness upon them, and if possible, bring to naught all their labors.

This state of things has been most. sadly experienced in many parts of Illinois and Iowa. Even in our little congregation, for a few years, the dark cloud of despair seemed to hang heavily over us, and all looked gloomy and discouraging. But thank God, through perseverance in prayer and supplications to God in behalf of the welfare of little Zion, the bright sun of righteousness calmly dispersed those dark clouds, and we are now prospering in the most encouraging manner, and our weak labor in the Lord seems to be effec-

Hence, my plan to accomplish this great task, is as follows: In the first place let all the brethren and sisters in Christ Jesus, be seriously. engaged in prayer to God, that a holy zeal may be awakened in the hearts of the ministers of God; that many of the ministers may be made willing to bid adieu to their stately mansions, their well improved farms, the home of their childhood, where all the pleasant scenes of life have made home sweet to them, and let them move to those places where they are most needed, and settle down, and preach the word. Let the "marks of the Lord Jesus be seen upon their bodies," by their walk and conduct, by their chaste conversation and general good deportment through life, that they may be ensamples to the flock, and if Satan then tries to make inroads of confusion upon them, he will have ments of those newly organized some to contend with who know

treacherous arts, & who are through experience well equipped with the whole armor of God, and thus be able to withstand the fiery darts of Satan, in the name of the Lord.

And if any of those ministers are so circumstanced in life, as to need help to move there and perform this great task, then let the necessary amount be drawn from those funds of "divine appointment," and help those brethren.

This plan, my brethren, I think I feel entirely confident that it good. And then if such brethren will ment to encourage me to leave here. succeed in converting sinners to God, For I need to accomplish but one and organizing churches, let a few thing to make me as well satisfied elders occasionally visit them, &c. here, as I could expect to be in any Not only a few brethren should go part of the union; and that is, to but since the field is large, and the sell a portion of my land to meet harvest great, even hundreds should certain obligations, and add some go. But here is the trouble again, improvements to the rest. who shall go? who is idle that he "pull up stakes" and move 2000 can be spared? Brethren, if our miles, and meet with all the troubunited prayers in behalf of the con- les and trying scenes on such a long version of souls, reaches the ears of journey, I could by no means exthe Lord, and the Lord stirs up the pect to better my condition in life. hearts of your ministers to go, then But that God who led Israel through dont surround him and say we can the Red sea, and the wilderness not spare you, let others go, nay with a mighty hand, is still able to but help him, encourage him, believ- support those who go in good faith ing that the Lord is able to stir up to perform his work. Now breththe spirit of others, to take his place. ren I ask no assistance from the How many precious talents go un- treasury to accomplish the great developed to the grave with the task of moving and settling down brethren, just because they are not in California. All I ask of the needed. Hence I would say, let no brethren is, to assist me in selling church try to withhold a minister- my farm. I have 200 acres of praiing brother from going to fill the rie land, (now all broke but about commission. Brethren, methinks if 40 acres). And 60 acres of timber we would be thus engaged, that the only 3d rate. For description of lo-

something about his viles, and work of the Lord would go on most prosperously, and the Lord Jesus would most certainly accompany the good work to the end of the world.

Having now given an imperfect sketch of my views upon the subject, some may remember the words of Jesus, who said, "Wo unto you lawyers for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." This, however, is not my case. For I am willing to put my hand to the plow, would be by far the least expensive and do my share in the plan I introto the churches, as in a majority of duce. This announcement will percases the ministers are able to go & haps startle some of my friends, who get homes there, without help. And thought with me, that I settled down in Iowa for life. And truly I would be conducive to the most see no temporal or worldly induce-

cality &c. see advertisement in the Visitor. Taking all together, I will sell it at the low figure of \$20 per acre. The farm is a very desirable one, and at that price, the money would be well invested in the purchase of it. If any of the krethren are desirous to speak or write to some who have seen the place, I would refer them to the following brethren: Christian Long, Mount Carroll, Carroll co. Ills.; Joseph Mishler, Mogadore, Summit co. O .; Henry Petry, Dayton, Rockingham co. Va.; John Umstad of Pa., who can give a full description of the farm and country. Now brethren, if such a weak instrument as I, can be useful in the hands of the Lord, then take hold of the matter, if none can be found who would buy the farm to live on it before next spring, are there not those who have their thousands upon interest, who would buy it and rent it out, till an opportunity of selling it would be offered .-

Now fellow laborers in the Gospel, who of you will be moved by the Spirit of the Lord to leave your native homes and go with me to California? Think of it brethren, and let us hear from you through the medium of the Visitor, or by letter, not only ministers, but any members that feel an interest in the good cause. There are two families of members in this vicinity preparing to go next spring, and if the Lord will bless our undertaking, I would be much pleased to have a considerable company of members to go together in company. Those that wish to communicate with me on the subject will address: -MAQUOKETA, Jackson Co. Iowa.

A few words in behalf of our little church ;- is there no minister some where that would buy my farm and fill my place? .We have a large field here and much to do, our church is in a thriving condition, and a laborer can go to work well encouraged. If any should say, why then dont you stay? I would reply, because we are commanded to preach the Gospel to every creature, and many brethren can be found that would come as far as Iowa, but could not be persuaded to go to California or Oregon. Hence I would say, brethren help those off that are willing. Yours in hope of eternal life.

FELIX SENGER.

P. S. Editors "Gospel Visitor."
Please give me br. John Umstad's address. F. S.

Br. Umstad's address is: Port Providence, Montgomery Co. Pa.

The Family Gircle.

TRAIN UP A CHILD.

Let us discuss in a few words more the question of governing children. "The rod and reproof for wisdom," yet there is much prejudice against the rod—unjust prejudice, for its use by no means implies severity. A little rod is often very effective. As a sign of authority it is impressive; and if pain must be inflicted it is less severe than the heavier blow of the hand.

Said a most judicious, affectionate, and successful mother to me, "I never mean to punish my children after they are old enough to remember it." She began with the first

symptoms of disobedience— the have been left to the threats and touching a forbidden thing, the re-fearful stories of ignorant or unfusing to bring anything which principled nursery-maids. Better she desired. If the little hand were anything than such horrors and put forth, she said no. If the look terrors. and the word were not sufficient, she touched the offending hand, neglected, more grave punishments and if it were not withdrawn, the must be resorted to, but it is better blow was repeated; nor did her soul spare for his crying till obedience was secured.

So also if the child refused to bring what she required, to close a door, or perform any such simple act. It is often a question of more will with the child; with the mother it becomes matter of principle. Thus she enforced obedience early. It was comparatively easy to do this in little things, and then the great occasions never came.

Nor did she leave the child half subdued. When the will was wholly conquere I she secured the exhibition of a most loving and cheerful spirit, showing that no tinge of wrong feeling remained. It is of little avail to try to reason with a little child; such motives must be presented as he can recognize, and among these are the sight of the mother's grave, displeased face, and the fear of pain.

Of other modes of punishment something may be said. Depriving children of food is generally injurious; depriving them of luxuries is to make eating a matter of too much moment. Shutting them up often actually terrifies them, especially if they are nervous or naturally timid. Children suffer untold in the dark, particularly if they come to his mind with a new charm,

When early discipline has been to crush small evils in the beginning. Pull up small weeds, and you never need dig up deep roots.

ERNEST.

A GOOD DAUGHTER.

A good daughter! There other ministers of love more conspicuous than her, but none in which a gentler, lovelier spirit dwells, and none to which her heart's warm requitals more joyfully respond. There is no such a thing as a comparative estimate of a parent's love for one or another child. There is little which he needs to covet, to whom the treasure of a good child has been given. But a son's occupation and pleasure carry him abroad, and he resides more among temptations, which hardly permit affection that is following, perhaps over half the globe, to be mingled with anxiety, until the time when he comes to relinquish the shelter of his father's roof for one of his own; while a good daughter is the steady light of her parent's house.

Her idea is indissolubly connected with that of his happy fireside. She is his morning sunlight, and evening star. The grace, vivacity and tenderness of her sex, have their place in the mighty sway which she holds over his spirit. The lessons of recorded wisdom agonies from being left alone and which she reads with her eyes,

as blended with the beloved melody er boys, more inclined to play and of her voice. He scarcely knows read story books than I was to weariness which her song does not study my lessons; it was a rule at make him forget, or gloom which our school to carry a book home is proof against the young bright-every night and study the lesson ness of her smile. She is the pride for the following day; but I would and ornament of his hospitality, avoid this by some deception, and the gentle nurse of his sickness, of course the next morning my reand the constant agent in those citation would be very imperfect. nameless, numberless acts of kindness, which one chiefly cares to have rendered because they are unpretending, but expressive proofs of love. And then what a cheerful sharer she is, and what an able lightener of her mother's cares? What an ever present delight and triumph to a mother's affection.

Ah! how little do those daughters know of the powers which God has committed to them, and the happiness God would have them enjoy, who do not, every time the parent's eye rests upon them, bring a rapture to the parent's heart. true love will almost certainly always greet their approaching footsteps, that they will alienate. their ambition should be, not to have it love merely, which feelings implanted by nature excite but one made intense and overflowing by approbation of worthy conduct, and she is strangely blind to her own happiness, as well as undutiful to them she owes most, in whom the perpetual appeals of parental disinterestedness do not call forth the prompt and fond echo of filial devotion.

Douth's Department.

THE FIRST DECEPTION.

When I was a boy, and attended

One morning I awoke quite early' and I remembered that we were to have a very difficult lesson on that morning, and I had neglected it that I might join in a game of football. It was too late then to commit it to memory, and I felt ashamed to go to school without it, for I knew that I should be punished, and be obliged to remain in at recess to make up the lesson. I did not want to play truant, for I was fearful of detection, so I went to my father and feigned a headache, and plead that I might remain at home that day. The wish was granted, and for a moment I felt relieved, but at breakfast or dinner, I was not allowed to eat anything; I was obliged to remain in doors all day; although the sun was shining brightly out of doors, and with a conscience restless and reproving me all the time, I passed a wretched day.

My father, always kind and attentive to his children, would lay his hand upon my head and pity me, so that my heart ached when I thought how wickedly I was deceiving him .- The day passed, and I went early to my bed, but I could not sleep. I had told my father a lie, and the thought of it lay like a weight upon my heart. I slept a little, but it was a troubled school, I was like a great many oth- and unhappy sleep. When I arose in the morning, I went to my fath-inings with the Father of our spirits; er, and with tearful eyes confessed but when the quiet morning first my deception. He was surprised goes abroad on the earth, our "medand grieved, I stood before him itation on him will be sweet," bewith head hung down, feeling cause no harsh interruption breaks thoroughly ashamed. I asked for in upon it? Is not this a duty? giveness of him and it was granted. Is it not in equal measure a privi-I was then told to go to school and lege? On no other supposition can tell the teacher of my fault and we explain such passages as these promise never to attempt such a in the Psalms, if that book be inwrong again.

I have grown a man since then, but the memory of that error is still fresh in my mind. It was the last time I ever attempted to deceive my father. I have no father or mother now, but the lesson which that day I learned, will guard me through life from any attempt at deceiving those to whom I am indebted for kindness and love. If any little boy should read this story, let him be mindful, and avoid all temptations which, if yielded to, will cause him in after years many bitter pangs and hearty remorse .-Christian Witness.

EARLY RISING.

ment is highly suggestive. Early are capable—throw them overboard! rising has a claim upon the con- Over with them-and if they are science of the Christian as the means worth saving, they will swim of early devotion. Can we inno-ashore of themselves. cently choose to lie in unconscious slumber, when the return of light

deed a model for the devotions of the godly throughout all time: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and will look up." "Awake psaltery and harp; I myself will awake early." "I cried unto thee; save me, and I shall keep thy testimonies. I prevented the dawning of the morning, and cried: I hoped in thy word."

LIFE WITHOUT TRIALS.

Would you wish to live without a trial? Then you would wish to die but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table; they must go into It is said by Xenophon that the deep water, and buffet the surges. Magi were first appointed under If you wish to understand their Cyrus to sing songs to the gods "as true character-if you would know soon as it was day." The state- their whole strength-of what they

calls us to the remembrance of When Satan sifts the Christian as God? Have thoughts of his pres- wheat, when fiery darts are directed ence no rightful power to charm upon him in fearful volleys, when us from "leaden sleep?" As the earthly good forsakes him, and provday wears on, the press of business idence seems adverse; when creawill allow us only broken commu-ted resources are dried up, and sick

him: when the spirit is chased out of its habitation, no longer surrounded by the earthly tabernacle, then the bosom of God is the Christian's refuge; the house not made with hands is his abode; the heavenly mansion his dwelling for ever and ever.

Correspondence. CLYDE, O. July 16, 1860. Dear Brethren:

I am on my way here home from the Annual Meeting and doomed to lie over here for 9 hours. I shall proceed from here towards Buffalo, New York, Philadelphia, and Baltimore, home-where I hope to be on Saturday evening, having then been from home some nine weeks.

I accompanied Bro. Nead Ebersole, and others to Louisville where we separated from them. north Indiana; the two last leaving I had not seen for 24 years.

ness, pain and decay seize upon other speakers, beside a great number of private members. We had truly a feast of charity together .-From thence I went south to Fulton, crossed the great father of waters there passed down down on the Iowa side to Camanche, the town which was visited by the great hurricane a short time previous, of which circumstance I will simply say, that the accounts we had in the public papers were not exaggerated. There were some 39 persons buried at the town left, being those killed outright and those who died from wounds received. From thence I went to the neighborhood of Palmyra, Mo. where I have relatives living, some of which are members of our church, where I preached twice in the Baptist meeting house, with acceptance, as I had reason to believe. From thence I proceeded down the river to the great city of St. Louis, remaining there but 24 hours. From which place I turned my face homewas accompanied by brother Chris- wards. Stopping at a place called tian Long and two brethren whose Bunker Hill, some thirty miles east names I have forgotten living in of St. Louis, to visit a relative whom us at M. city. Brother Long and I also preached in the Baptist meetmyself went on to Chicago. He ing house to a pretty good congrethen also left me,-from whence I gation at night. From thence I went proceeded after a day's sojourn to East, stopping at Indianapolis with Freeport, thence south to Ogle coun- old & respected friends several days. ty, to visit my two brethren, Thom- Thence I proceeded to Hagerstown, as and Joshua Slifer, one living near where I also met a brother David Mt. Morris, and the other near Mt. Slifer, whom I had not seen for 22 Carroll, in whose neighborhoods I years. In the neighborhood and in preached several times. I also at-town I preached twice. Our brethtended a large communion meeting ren here have a large congregation. in br. Joseph Emmert's congrega- Their elder is David Hardman. I tion, meeting there many brethren spent about a week here, visiting with whom I was acquainted in the many of our members and friends Among the speakers were who once lived in my own immedibrethren Lehman, Sprogle, Long, ate church and neighborhood, and Rittenhouse, Garber, Hershey and through them I made the acquaintance of many others whose acquaintance I will ever highly appreciate, among which I will name brethren Hardman, Haller, Bowman, and the other speakers. Also br. S. Ogle & others whose names I do not now recollect. From thence I went into the neight orhood of Dayton where it was expected I should preach in the United Brethren's church, but I was prevented by sickness. have a very fine meeting house in Dayton, but I was told that those who principally worship there, reside in the country, there not being many members in town. Br. Kelso had preached for them on Sunday before with much acceptance. From here I went to Springfield, and thence out to br. France's congregation, enjoying the hospitality of br. Shellaberger for several nights. I there also preached, but owing to rain we had but a small turn out. I next preached in Urbana in the Baptist church which was kindly tendered to me. From thence I went to br. Ebersole's congregation, and preached for him twice on last Sabbath, and on Monday morning I also preached a funeral sermon in the neighborhood. From thence I went to Tiffin in which neighborhood I also preached, it being in the outskirts of br. Roop's congregation, whom I had not the pleasure of seeing. I found the brotherhood and relatives generally well in body, and I also hope in soul. I trust that my feeble efforts may

I trust that my feeble efforts may prove beneficial to many in their efforts to serve the Lord. If you publish this it might be a gratification to some of my friends, yet do so at your own discretion.

Yours affectionately,

EMANUEL SLIFER.

Burkittsville, Md. July 25th. 1860.

Dear Brethren:

I wrote to you from Clyde, Ohio, giving you a succinct account of my trips after I left the Annual Meeting. I have thought it advisable to continue the same home. You may continue the remainder with the rest, or as you choose about the whole matter.

After having remained at Clyde about nine hours, not altogether unimployed, for I have the happy faculty of making acquaintances, and therefore had some very pleasant conversations with different persons there—had the opportunity of recommending religion generally, and particularly our peculiar views.

I trust my stay there will not be without some good effect. From there I proceeded to Cleveland where I arrived about 8 o'clock P. M. and immediately boarded a very fine steam boat plying from Cleveland to Buffalo, doing it however with some trepidation and fear. After entering my state room, and seeing several kinds of life preservers in the room, I at once concluded that they would be of no use to me unless I knew how to use them. So I called in a person who had that knowledge, who also imparted it to me by an actual adjustment of the apparatus upon my person. So with confidence in it but above all, relying upon the preserving power of the Almighty God, I resigned myself to his will, as regarded the future. We had a pleasant run to Buffalo arriving there in the morning at 8 o' clock. I immediately proceeded on to visit the Falls of Niagara, one of the greatest wonders in the I accompanied in a small world. skiff several persons across the boiling cauldron to the Canada side of the river, and viewed this mighty wonder from many points. And in the amazement in which I was surrounded, I did not forget the projector and governor of this mighty cataract, but was led to adore Him. I

think this would be the effect upon and under all circumstances prepare all who would visit this place.

I then proceeded down the river some two miles to the Suspension bridge, one of the greatest achievements of the skill of human ingenuity, and was but a day too late to see Blondin cross the river on his suspended rope. Crossed the bridge, and back to the hotel, from thence in a few hours I was on my way to Albany, passing during the night Rochester, Syracuse, Rome, Utica, and in the morning passing through Albany, taking the cars down the Hudson to New York, passing down the east side of the river, and thus having afforded to me one of the finest sceneries, continuous I may say, to New York, that I ever beheld. I was told, and no doubt it was so, that had I went down the river in a boat, it would have been enhanced doubly, rendered so by having both sides of the river in view at the same time. I remained but one hour in New York, it being so extremely hot while there, that I had no inclination to remain longer, yet I had the pleasure of seeing the Great Eastern in her external proportions. I had not the curiosity to see her internal arrangement as I had seen that very fine boat upon I felt assured that her Lake Erie. internal fixtures could but have been more extensive and not more splen-I went on to did and tasteful. Philadelphia, where I remained over Sunday, preached twice for the brethren during the day, making some valued acquaintances, not only here, but every where on my very pleasant and agreeable trip. Immediately after night service, I left for Baltimore, arriving there at day O land of rest, the toughts of thee light, and after taking breakfast, proceeded home some 70 miles on the Baltimore & Ohio Railroad, finding my own family well and anxious to see me. But was sorry to hear of some deaths of friends in my absence, and still some more By adverse winds on time's rough upon beds of affliction. May the May the God of all grace alleviate their sufferings, and mitigate their pains,

them for the future. I was just 9 weeks from home. And I trust to see, if not earlier, in eternity, at least some fruits, happy fruits, of my trip. And I hereby tender to the vast number of friends I met, my sincere acknowledgement for their unreserved attention to me while in their midst.

Yours affectionately,

EMANUEL SLIFER.

Poetry.

The following lines are among the Poetic Selections of Rachel, late consort of Eld. Philip Boyle, of New Windsor, Md.

"O LAND OF REST."

O land of rest, for thee I sigh, When shall I gain thy shore? When shall I land my weary soul Where I shall sigh no more? When will my toils and conflicts end, My cares and labors cease? When shall I reach thy blissful realm, Where all is joy and peace?

O land of rest, I long to dwell Upon thy peaceful shore; Where the chill blasts and storms of time

Might never reach me more. My friends are there; and dearest friends

In thee securely rest: O happy land! I pant to be In thee for ever blest.

My fainting spirits cheer; And soothe the sorrows of my heart For now I feel thee near. Yes, soon life's toilsome shall close,

And I, no longer driven

Shall calmly rest in heaven. The New Windsor Herald.

CONTRIBUTIONS

towards the Gospel Mission Fund.

Received by letter for the Gospel Mission Fund from the Lower Cumberland church, Pennsylvania per br. Moses Miller Ten Dollars \$10,00

D. P. SAYLER treasurer.

Brother Jacob D. Rosenberger of Hilltown (Pa.) sent to the undersigned the sum of five dollars \$5,00

to be divided for the relief of br. S. Garber and for the two brethren having to go to the Pacific Ocean, leaving it to us to make the distribution.

From the Salamony church, Huntingdon co. Indiana by br. Andrew II. Snowberger were sent to us five dollars

From Columbiana church, Ohio by H. K. Fifty Dollars 50,00

A similar sum (\$50,00) is announced from Franklin co. Va. and from Logan co. (church) Ohio (\$5,00)

\$60,00

5.00

These sixty Dollars to be in the hands of the subscriber, is hereby acknowledged by

HENRY KURTZ.

APPOINTMENTS.

A communion-meeting will be in
Nimishillen church, Stark co. O. September 6
Medina church, Medina " " " 8
Williams church, Williams " " 26
Yellow River, Marshall " Ind. " 25
Near South English, Keokuk " Iowa " 19—20
With the brethren in Mahaska co. " 22—23

Also there will be a general council meeting the last Friday and Saturday in October next for all the church districts in Iowa, to be held with the brethren in Marion eo. Iowa about 20 miles West of Oskaloosa, and some 8 miles East of Knoxville the county seat of Marion. It is requested that some brethren from each church district in Iowa attend said meeting.

DAVID BROWER.

OBITUARIES.

Departed this life in Monrovia Frederic Co. Md. on the morning of the 28th of June last sister CATHARINE CRONISE at the advanced age of 75 years, 8 months and 14 days.

Died in Auglaize church, Allen co. O., July 22, sister MARY BAKER, wife of br. Jacob L Baker, aged 36 years, 4 months and 25 days, leaving a husband and 4 of her own and 5 step children to mourn their loss. Funeral text 1 Thess. 4: 13—18, by br. C Wagoner.

Departed this life in Rockingham eo. Va. July 29, our beloved old brother. Elder DAN-IEL YOUNT, aged 76 years, two days less. He never had a family, but the church of Christ, the cause of the Gospel, and the poor ever had his sympathies. May the Lord reward him. Funeral text: Rev. 14: 13, by Benjamin Bowman, Daniel Thomas and others.

Died in the same co, and on the same day, Sister ELIZABATH DRIVER, wife of Lewis Driver, aged 37 yrs. 5 mon. 29 days. From the same text funeral services by Jacob Miller and John Giel.

Died in Brush Creek church, Adams co. Ohio June 21, sister GATHARINE ELLENBER-GER, wife of brother Peter Ellenberger. aged 62 years, 3 months and 12 days, leaving a disconsolate husband and two sons, both married, and one also a member of the church. The sister was a consistent member for nearly 29 years, and bore her last illness with very great patience. Funeral services by br. B. Smith and M. Calvert from Rev. 14: 13 and Heb. 4: 9. The children request those lines under sister Connels obitnary in the July Visitor to be read also in connection with this.

Died in the Conemaugh congregation, Cam-Bria co Pa. June 18, brother JOSEPH DI-MOND, disease: palsy, aged 66 years. Funeral discourse by br. S. Benshoof, L Cobaugh and D. Albaugh.

Died in Huntingdon eo Ind. June 19, of typhoid fever brother JOSEPH BOLLINGER, formerly of Columbiana co. Ohio. Age 63 years 9 months 21 days. He was a deacon in the church. Funeral text: 1 Thess. 4: 19 to end, by I Calvert, Jacob Metzger and Daniel Ulrey.

Also of the same family by a sad accident thirty miles from home on the 28th of July was killed PETER BOLLINGER, a son of the foregoing Joseph. The circumstances were about thus: He had been about 40 miles from home with his team, and had proceeded on his return 10 miles, when his horses took fright and ran away. There was another man with him, who fell from the wagon and was unhurt. But Peter had got fast in the wagon, and was dragged along under it for one mile; his leg was broken in three places, and the back of his head was all smashed in. He died at the age of 33 years, 7 months and 24 days, leaving a wife and 7 children to mourn their loss. His wife was a daughter of David Shoemaker, who died four years ago. Perhaps the suddest eircumstance was this, that our friend met his fate apparently in an unprepared state, having formerly been a member of the church, and being called away before his restoration was accomplished. O that this might be a warning to all, not to delay whatever is necessary for our peace.

Died also in Huntingdon co. Ind. July 31, br. SAMUEL BOLLINGER, a son & br. of the two foregoing, of typhoid fever, aged 39 years, 6 months and 24 days. He leaves a wife and 8 small children to mourn their loss, and had been a member of the church for about 2 years.

Mail Irregularities.

We have never heard of so many complaints from our subscriners, than this winter, Again and again we have been called upon to supply missing No's, that with doing so and also furnishing back No's to lately coming in subscribers, our edition of the three first No's is entirely exhausted, even imperfect Copies, which were not to be sent out ordinarily, we had to send, knowing that those, whose No. was lost, would rather have a poor one than none at all. We are sorry. nuder these circumstances to be unable to supply the first four Numbers of the present volume any more, and therefore propose to new subscribers to send us hereafter only Sixty Cents the single copy for the balance of the yer from May to December, both inclusive, or Five Dollars for ten copies for the same

Expecting our next yearly meeting to be an important one, and that many of our brethren would like to know all about it, we will enlarge the edition of the Visitor sufficiently to meet the increased demand. Of course the Minntes will be charged extra as heretofore.

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B'GELOW

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lite of Adamsburg, Pa. was very successful in treating cancers. Before his death he communicated to the under signed his mode of treatment, and they are now practicing it with success. They therefore invite those afflicted with cancers, to call upon them and test the efficacy of their mode of treating this malignant disease. Persons coming by the Penasylvania central R. Road, will stop at Manor station. We will

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LITERARY NOTICE.

SCIENTIFIC AMERICAN.

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joul of mechanics and science, annot that it will be enlarged on the firs' July, and othe wise greatly impro, containing sixtien pages instead of et, the present lize, which will mak the largest and cheapest scientifigrnal in the world; it is the only jual of its class that has ever succee in this country, and maintains a cleter for authority in all matters of thanics, science and the arts, whi is not excelled by any other jour purlished in this country or in Eur. Although the publishers will incm increased expense of \$8,000 a year this enlargement, they have detened not to raise the price of subsition, relying upon their friends to immify them in this increased expeture, by a corresponding increa of subscribers. Terms 32 a year 10 copies for \$15. Specimen copiof the paper with a pamphlet of irmation to inventors, furnished grativ mail, on application to the publirs,

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To those of our readers who may ot be familiar with the character of he paper we will state some of the bjects of which it treats. Its illustraed descriptions of all the most important improvements in steam and agricultral machinery . will commend it to the Engineer and Farm r, while the ew household inventions and shop pols. are illustrated by engraings and described in its columns, with the practical receipts contained in elery number, renders the work desirable to housekeepers, and almost indispensable to every mechanic or smith whichas a shop for manufacturing new work or repairing old. - -

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A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES OUINTER.

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THE GOSPEL - VISITOR, October 1860. VOL. X.

A REVIEW OF A "TREATISE ON TRINE IMMERSION."

Some time since there was sent us a pamphlet bearing the following title: "Treatise on Trine Immersion. By Elder E. Adamson." Although the title itself does not declare the fact, the Treatise is written against trine immersion. the pamphlet has extensively been circulated in some sections of country by those who agree in sentiment with the author, we presume that such judge it well calculated to accomplish the object for which it was designed. We have been requested to take some notice of the work, and to review the arguments against trine immersion which it contains. Our regard for what we honestly believe to be the truth. imposes upon us the duty of complying with the request. We had designed to notice the work before this, but our various engagements with some other considerations have prevented us from doing so.

The work is evidently a reply to addressed to us by a friend in Illinois who signed himself "M." Whether elder Adamson was judged molish our Scriptural fort," we The italicizing is ours. cannot affirm, but when the former It is true, in a concluding para-

menced his. And if elder Adamson has shown more tact than "M" in managing, the subject, he has shown less respect for those whose practice he has assailed.

Elder. Adamson's pamphlet is characterized by a strong feeling of hostility to the Brethren, as will be seen from the following passages of his work: "Indeed, according to this view of the subject, the trine immersionists are more inconsistent than those who practice sprinkling and pouring." P. 22. "Indeed, to say the best that can be said, it is extremely doubtful whether three immersions can include the 'one immersion, of which Paul speaks, Eph. 4:5; whether three immersions bring any persons 'by one spirit into the 'one body' spoken of by the apostle, 1 Cor. 12; 13; whether three immersions are any better than sprinkling or pouring. In short, there is no ground for any assurance that the Lord will accept of any such perversion of his ordinance. The baptism of persons who are immersed three an article of ours in the Visitor of times, if it can be rightly called bap-1858, although there is no mention tism, is not according to the scripmade of the Editors, or Visitor by tures, not according to the teachname. Our article alluded to, and ing of Christ and the Apostles, not of which elder Adamson's treatise according to the example and pracis a review, was a reply to a letter tice of the primitive Christians; but it is as destitute of scriptural authority as any other human institution ever practiced under the better qualified than "M" to "de- pretense of religion." P. 23-24.

ceased his efforts, the latter com. graph, the author professes some G. V. Vol. X. 19

the truth." P. 32. Although the author charges us with the "perversion" of the ordinance of baptism, and with the "perverison of the language of one lexicon," with being more inconsistent "than those who practice sprinkling and pouring," &c. yet he thinks he has given "no grounds for offence." Well, we think we are not offended, but we are sorry that such charges are made against the truth.

true christians in all the insults ards any of those identified with the system which he represents.

We are sorry for the appearance of elder Adamson's treatise, or rather sorry for the hostile attack he has upon the mode of immersion practiced by the Brethren in com-

respect for us: "In conclusion, I Christian church. Not, however, wish to say that I have no doubt because we have any fears that its that trine immersionists are gener-final results will be at all unfavoraally candid and sincere in their ble to the mode of immersion we profession and practice, and I have advocate and practice, for the more much respect for them on several attention we have given this subaccounts; but a regard for the ject, the stronger has been the contruth induces me to show wherein viction of our mind that trine imthey are in error. This I have en-mersion is the Scriptural mode of deavored to do in such a way as to baptism. And we are confident give no ground for offence: but that where candor and sincerity, rather to promote an inquiry for and the different qualifications necessary to prepare the mind for the wholesome reception of truth exist, and where there is a proper use made of the evidence bearing upon the subject, that the conviction of other minds will be similar to that of our own.

But we regret the hostile manner in which the author of the treatise has attacked trine immersion. because we are fearful that it will have a tendency to interrupt the fraternal feeling that has apparent-We, however, hope that the meek-ly hitherto existed between the ness, patience, forbearance and love, Disciples, of which community elwhich have ever characterized the der Adamson is a member, and our own brotherhood. We have frethat have been offered them, and in quently preached in their meeting all the assaults that have been houses, and have spent pleasant made upon the doctrines which hours in christian conversation they have loved and revered, will with a number of the preachers and prevent those against whom the members of that denomination. above charges have been made from And our brethren have generally entertaining any unchristian feel-been treated with much apparent ings towards the author, or tow-fraternal feeling by the members of that community. And if that respeet was real and not hypocritical, we feel assured that many of the brethren of elder Adamson will be far from sympathizing with him in his attack upon our brotherhood.

We would rather that circummon with a large number of immer-stances had not called for a notice sionists in every period of the from us of elder Adamson's treatise.

the necessity of us maintaining our and conclusion. cause against the assaults made upon it. Our notice of elder Adamson's treatise is a defence of the practice of our brotherhood against an attack of his, and not an aggressive act of ours against the practices of a community bearing in common with us the christian name, but differing with us in the observance of a christian ordinance. After some introductory remarks in which he notices several points upon which trine immersionists agree with other immersionists, he thus commences:

"In the first place, then, let us notice the argument in favor of trine immersion. The only pasage of Scripture relied on by the advocates of trine immersion is found in the last commission of Christ his Apostles: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;' Matt. 28: 19. It is claimed by the advocates of trine immersion that this language is elliptical, and that in order to complete the sense it is necessary to supply the words 'baptizing them in the name,' so as to make the passage read, 'baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost.' And it is claimed that this language, when these words are thus supplied, requires the action or speaker is more readily perof baptizing to be performed three ceived. Take for example the

It is not pleasant for us to differ times, that is, one after the utterwith any that bear the christian ance of each of the three names in name. Our readers, however, will, the baptismal formula; and an apwe presume, appreciate our position, peal is made to any good grammaand see not only the propriety, but rian in support of this construction

> "It is worthy of notice that this argument makes the practice of trine immersion depend, not upon what is in the Scriptures, but upon what we are told ought to be there to complete the sense, and that it bases this distinctive practice of a people professing to take the Scriptures for their rule of faith and practice—and that, too, in reference to one of the most solemn ordinances of the Christian religionupon grammatical criticism upon a supposed ellipsis; or, in other words, it bases their peculiar practice in this respect upon what is not in the book." pp. 4, 5.

In reply to this we remark, we do believe the language used by Christ when giving the commission is elliptical; but we do not give to the ellipsis that degree of importance which our author's language implies we do. We not do say that the ellipsis is necessary to complete the sense, for the sense is conveyed without it. But we say it is necessary to complete the construction, and when the construction is completed, the sense or meaning is more plainly manifested. It is with the use of the ellipsis somewhat like it is in substituting one word for another. By substituting a word in common use, and one whose meaning is well known, for one not so much used, and not so well known, the meaning of an author

word baptize. Its meaning is to dip the sense is conveyed without the or immerse. Now we have neither dip nor immerse used in the English Scriptures to express the ordinance of christian baptism; yet elder Adamson bases his practice of baptism upon immersion as the meaning of baptize. Does he therefore base it "upon what is not in the book?" We presume he thinks he does not. And why does he think so? It is, no doubt, because he thinks he has in the word baptize an equivalent of the word im-And so he has. have the idea of immersion plainly taught us in the New Testament, although we have not the word immersion in the English version. So we believe that we have trine immersion in the phraseology of the commission, as well as immersion in the word baptize. And our practice of trine immersion is not based upon what is not in the book, but upon what is in it.

As we desire to make our subject intelligible to all our readers, and as some of them may not understand the meaning of an ellipsis, we shall give some illustrations showing more fully the nature and meaning of this figure. "There was a certain householder, which planted a vineyard, and (he) hedged it round about, and (he) digged a vine press in it, and (he) built a tower, and (he) let it out to husbandmen, and (he) went into a far country." Matt. 21: 33. In this passage the five words in italic are ellipses, and must be supplied to complete the construction and make it plenary or full. "I will pull down my barns Luke 12: 19.

words being supplied, yet they are necessary in parsing or analizing the sentences.

Hence, "Ellipsis is the omission of a word, phrase, or clause, which is necessary to complete the construction. It should be understood that the words omitted by this figure as truly belong to the sentence, grammatically considered, as those which are expressed." Greene. Then according to Mr. Greene, the words omitted in an elliptical sentence are to be considered a part of the sentence, and, consequently a part of the book, as well as those which are expressed. Hence, if our practice depended entirely upon the words to be supplied when the ellipses are filled, it could not justly be said to depend upon what is not in the book as elder A. has asserted. But our practice does not depend upon a "supposed" nor upon a real ellipsis, nor upon "grammatical criticism," but upon the grammatical or established usage of language. And when we supply the ellipsis, it is only for the purpose of making the meaning more clearly perceived.

The Scriptures abound in ellipses. And the reason is very apparent. The inspired writers wished to convey their meaning in as few words as possible, that the book containing the revelation of the Divine Mind might not be unnecessarily large. Mr. Greene the author from whom we have quoted the above definition of ellipsis, makes the following observation. construction requires the repetition and (I will) build greater (barns.") of any part of the sentence, that In these passages part, if the meaning is sufficiently

ting, must be supplied when the following language: sentence is parsed, and frequently it must be supplied in the mind of the reader, if he would read understandingly.

That the language of the commission is elliptical, we verily believe, and we shall give the grounds of our belief. As it stands without the ellipsis being supplied, it reads as follows: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And with the ellipses supplied it will read thus: "Go ye therefore, and teach ve all nations, baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost." Ye is understood after teach, and it should be supplied in parsing the sentence. Verbs in the imperative mode frequently have their nominatives understood; as, "Hearken unto me, my people." Is. 51: 4. That is, Hearken ye unto me my people. And "name" is understood before Son, and before Holy Ghost, as it is expressed before Father, and the meaning is, name of the Son, and name of the Holy Ghost.

This is evident from the obvious meaning of the language. There are three distinct characters brought to view in the formula for

evident, may be suppressed or omit-distinct characters-to each characted by ellipsis." Whatever part, ter a name. Elder Adamson in his however, may be omitted in wri- analysis of the commission, uses the

> "'Father,' 'Son,' and 'Ghost,' are adjective modifiers of the noun 'name.' They are each modified by the adjective 'the,' and 'Ghost, is also modified by the adjective 'Holy., Each of these words, 'Father' 'Son,' and 'Ghost,' is a noun, proper, third person, masculine gender, singular number, objective case, governed by the preposition 'of.'" P. 8.

To say, as elder A. in the above paragraph does say, that "'Father, 'Son,' and 'Ghost' are adjective modifiers of the noun 'name,' and. also, that "each of these words, 'Father,' 'Son,' and 'Ghost,' is a noun," is to say that the three characters have but one name, whereas, they evidently have three. This elder Adamson himself admits according to his language, for he says, "It is claimed that this language, when these words are thus supplied, requires the action of baptizing to be performed three times, that is. once after the utterance of each of the three names in the baptismal formula." In note 1, to his analysis. he further uses the following language concerning the word "name" occurring before Father: these several phrases" (of the Father' of the 'Son,' and 'of the Holy Ghost') all qualifying the noun name, denote joint possession. We administering Christian baptism. consider this mode of disposing of The name of the first character is the word "name" as it occurs in the Father; the name of the second, commission, as altogether inadmis-Son; the name of the third, Holy sible. We evidently have names-Ghost. Here, then, we have three three names-and not barely one. distinct names given to the three because we have three characters, is used to express some character redemption, and communion of the formed by the combination or uni-principalities or powers." Ibid. B on of Father, Son, and Holy Ghost, XI. ch. 9. Sec. 8. It appears from or that these three characters "de- Oldshausen, that such phrases as note joint possession" of "name," "to baptize into the eternal love," is inadmissible, because we have no have also been used. name given to the three characters, Father, Son, and Holy Ghost taken conjointly. If we have such a name, what is it? We look in vain for it in the commission.

There have been many erroneous and mystical formulas for administering baptism taken from the commission when its plain and literal meaning has not been adhered to. The cateschism of the council of Trent, a Roman Catholic production, says, "The word 'name' is here referred not to the persons, but to the divine essence, virtue, and power, which are one and the same in the three persons." Aecording to this, the word "name" is not referred to either of the persons mentioned! This view is in harmony with the mystical sense given by the Roman Catholic body of professed christians, of many portions of scripture, but it is the result, of the application of a very dangerous principle of biblical interpretation. The Anomæans, who were the followers of Eunomius, baptized "in the name of the uncreated God, and the name of the created God, and the name of the sanctifying Spirit, created by the created Son. Bingham's Antiquities Book XI. ch. 3. Sec. 9. The followers of one Marcus, were taught by their master to baptize "in the name of the unknown Father of all things; in the name of truth, the mother of all things; and in Jesus,

To suppose that the word "name" who descended for the union, and

Now if the names expressive or the divine characters, viz. Father Son, and Holy Ghost, are not to be used in their plain sense, but the imagination left to conceive of some mystical name expressive of the essence of all these names: or, is the three divine characters named above, are taken conjointly to modify the word "name" as used in the commission, then will our ideas not be very clear upon the designed actions of baptism as taught in the commission.

The writer in Kitto's Cyclopæ dia of Biblical Literature, of the article, Holy Spirit, presents in the following words, a more consistent view of the meaning of "name" a used in the language of the commis sion. "The subject is baptized into the belief of three persona agents. To suppose that, in this solemn profession of faith, he avow his belief in the Father and Son, and the power or influence of God, is forced and frigid. He is baptized into the name of each of the three.' (Matt. XXVIII. 19.) According to this statement, we are to be bap tized into the name of the Father and into the name of the Son, and into the name of the Holy Ghost separately, for "each of the three," means the three taken separately as this is the import of each. This is, we think, the correct view of the language used.

James Purves of Edinburgh, who serts, "Each of these words, 'Fathwas a man of learning, confirms er, 'Son' and 'Ghost' is a 'noun,' our view of the elliptical character then must we have names in the of the language of the commission: plural instead of name in the singu-"It is very evident, that the word lar according to the following rule: name is to be understood as if it "Singular nominatives connected were to be repeated with the Son by and require a plural verb, noun and the Holy Spirit. For when it and pronoun." Barret's Grammar. is said, Baptizing them in the name P. 63. Rule 10. As many of our of the Father, and of the Son, and readers may not know much about of the Holy Spirit;' it is the same, or of the same import, as to say, Baptizing them in the name of the planation, we shall explain it. Let Father, and in the name of the Son, and in the name of the Holy Spirit. If this is not the sense, what does the name refer to? or what is meant by it? If it does not refer to, or mean the name of the Father, the name of the Son, and the name of the Holy Spirit, it would seem that the text should, in part, have read the very reverse of what it doth; that is, it should have read, Baptizing them in the name not of the Father, nor the Son, nor the Holy Spirit, but in the name that denotes the unity of their essence. I suppose any one may see the absurdity of this, and what difficulties it would present to a serious enquirer, while the text as it stands, is suited to convey instruction to the most ordinary capacity." Purves's Attempt, P. 44.

The following observations from 'Ghost,'" and if, as he further asgrammar, and consequently will not understand this rule without an exus take an example: "And James and John, the sons of Zebedee, come unto him." Mark 10: 35. Here, then, though James and John are singular nouns, yet being connected by and, the noun which represents them, must be a plural noun according to the rule. And to say James and John the son of Zebedee would evidently not be correct. So in the language of the commission which is under consideration. For if the words Father, Son, and Ghost are nouns, and connected by the conjunction "and" as Elder A. declares, then according to the above rule, and according to the principle which requires sons in the example we have given to be in the plural number, and not in the singular, we must also have "names" in the plural number; and the syn-Secondly. It is evident from the tax of "names" will then be, structure of the text, when viewed "names of Father, Son, and Ghost." in the light of the principles of the But as we cannot change name to English language, that name can on- names, but must leave it as the saly belong to, and be modified by cred writer has given it to us, we Father; and, therefore, the sentence therefore only read "name of the must be elliptical. If, as Elder Ad- Father," as the syntax of name, amson asserts, "The first conjunc- leaving us to supply name before tion 'and' connects the words Son, and giving it the syntax, 'Father' and 'Son' and the second "name of Son." In the same way, 'and' connects the words 'Son' and we must supply name before Holy

Ghost. We then find that we canagree with name, as the rule of syntax above quoted requires them to do. But do not conjunctions conneet words? Not always. conjunction is a word used to connect words, phrases, or clauses." The conjunction occurring between Father and Son, and also that occurring between Son and Holy Ghost, connect phrases and not words. They connect the phrases Baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost. Then when the ellipsis is supplied, the construction is completed, and the sense very apparent.

In making the first "and" connect "Father" and "Son," and the second "and" connect "Son and Ghost," as elder A. has done, he has lost sight of the words of the which occur before each of the three nouns, We cannot therefore join the nouns Father, Son, and Holy Ghost as single nouns, but must consider them in connection with the words which are associated with them in the construction, as phrases, and make the conjunctions connect them as such.

Thirdly. There is another rule of language which will, when applied to the words of the commission, prove the necessity of supplying name before Son and also before Holy Ghost. Elder A. adds two notes to his analysis of the commission: The first is as follows:

"Note 1. In the phrases, "of not, without violating the rule of the Father,' of the Son,' and of the syntax, join Father, Son, and Holy Holy Ghost,' the words Father. Ghost together, and make them all Son, and Ghost, are grammatically modify "name," for they will not in the objective case, but in signification they are in the genitive. denoting possession, according to an idiom of the English language, by which the objective, with the preposition of, is frequently used instead of the possessive: This will be seen by referring to the German translation, and to the Greek, in both of which these words are in the genitive; and these several phrases all qualifying the noun name denote joint possession."

> Now if there is such an idiom of the English language as is referred to in the above note of Elder A. namely, this, "the objective with the preposition of, is frequently used instead of the possessive," and that there is such an idiom of the language none who understand the language will deny, then we may give the phrases "name of the Father," "of the Son" and "of the Holy Ghost," the possessive form thus: The Father's name, the Son's, and the Holy Ghost's. The Father's name, being equal in signification to the name "of the Father;" the Son's, equal to, of the Son; The Holy Ghost's, equal to, "of the Holy Ghost."

It will then be understood by our readers that we are warranted by an idiom of the English language, in giving the phrases the Father's name, the Son's, and the Holy Ghost's, as expressive of the same ideas as are contained in the phrases, "name of the Father," and "of the Son" and "of the Holy Ghost.', And now if we apply a rule of

use of the possessive sine, and in ascertaining the meaning in certain cases when it is used, we shall see that name must be placed before Son, and also before Holy Ghost' We take two notes under the third rule of syntax, fron Covell's Digest of English Grammar.

- 1. Nouns denoting a possessive relation to the same object, have the sign annexed to the last only; as "Mason and Dixon's line. Snow and White's store."
- 2. Nouns denoting a possessive relation to different objects, have the sign annexed to each; as, Adam's and Jackson's administration;" i. e. Adam's administration, and Jackson's administration."

Now in the phrases, the Father's name, the Son's and the Holy Ghost's, the possessive sign is annexed to each noun; therefore according to the second note, and the illustration under it, the nouns denote a possessive relation to different objects, and meaning is, the Father's name, the Son's name, and the Holy Ghost's name. We have now by arguments based upon the recognized principles of grammar, sustained the position we occupy in believing the language of the commission to be elliptical, requiring 'name' to be supplied before Son, and also before Holy Ghost, to complete the construction. We then have the commission in the following form: "Go ye therefore and teach ye all nations baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost.

grammar for governing us in the ing rules are from the "American system of English Syntax, or Grammar, by James Brown."

- 1. Every Monoramus gives a nev. section; as, he went (unto the mount) (of Olives.)
- 2. Every Coramus gives a new section; as [Paul (and Silas , ,) sung praises.] That is, Paul sung praises, and Silas sung praises. To the Monoramus class of words in James Brown's Syntax, belong the words called by other authors, prepositions; and to the Coramus class, those called conjunctions. in using the terms more commonly used by authors of grammars to designate the different classes into which the words of our language are divided, we would say, every preposition gives a new section, and every conjunction gives a new section.

We have seen that the sentence in the commission, when name is supplied before Son, and before Holy Ghost, takes the following form: "Baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost. Now dividing this into sections according to the above rules, and by adding the words necessary to supply the ellipses, and to give all the words their proper syntax, we have the sentence in the following form: (Go ye therefore) (and teach ye all nations, baptizing them) (in the name) (of the Father,) (and baptizing them) (in the name) (of the Son,) (and baptizing them) (in the name) (of the Holy Ghost.)

It is also a compound sentence, "A compound sentence is one that contains similar propositions; as, 'I But there are likewise other ellip- will walk; and you may ride.' 'I ses to be supplied to make the sen- will walk is the first; and you may tence plenary or full. The follow-ride' is the second clause. These

are independent of each other; i. e. mission affords us just ground f each makes perfect sense by itself. trine immersion. Hence, the propositions, or clauses, are similar and coordinate; i. e. of the form of a note, occurs on the 9 equal rank." Covell's Digest of English Grammar, p. 114.

"Go ye therefore and teach ye all nations," &c. "Go ye is the first, teach ye all nations is the second clause. These are similar and independent propositions, and connected by a coordinate conjunction, and therefore the sentence containing them is a compound sentence.

The sentence then containing the formula of baptism is both a compound and an elliptical sentence, although elder Adamson declares it is neither. He says, 'It may be replied, in the first place, that this is not a compound sentence; and secondly, that it is not elliptical at all, but it can be correctly analyzed and parsed as it is, without supplying a word. p. 6.

We have now by reference to the rules of English Syntax given by acknowledged authority, proved the sentence which contains the formula of baptism to be elliptical and compound, and presented it in its plenary or full form with the ellipses supplied. And in this form it may readily be parsed or analyzed. We have dealt considerably in grammatical criticisms, not so much because we think the simple truth required it to have it made plain, but because the objections made to our practice seemed to demand it. We hope our readers will appreciate the position we occupy, and see the propriety of believer. And our Lord by having our course. The remainder of the us baptized into the three sacred work will require less of this kind of names, would impress us with the material. We shall now proceed to three ideas of necessity, privilege & show that the language of the com- duty .- Of necessity, by reminding

I. The following explanation page of Elder Adamson's pamphle "The phrase in the name, in this pa sage, would be correctly translate 'into the name', and denotes, no the authority by which baptism administered, but the relation in which persons are brought by bein baptized." The reading that Elde A. proposes, is that which is no sustained by the learned generally if not universally, and is without doubt the most correct reading .-The preposition translated 'into' eis in the Greek and not en. An 'eis' is properly translated into an not in. Believers then are to b baptized into three names, for w have already seen that there ar three names mentioned. And a these names designate the thre characters to which they belong, i is in reality, into the three charac ters themselves, the Father, the Son and the Holy Ghost that believer are baptized. With the distinction and plurality of names, correspon the distinction and plurality of char acters; and with these should corre spond the distinction and plurality of actions in administering Christian baptism according to the formula given by Christ. This formula was without doubt designed to convey to the mind the idea that there is a distinction between the three char acters named, and that they are all engaged to encourage, to further and to secure the salvation of the

us that our condition as fallen crea- manifestly refers back to the symtended with so much difficulty, and the Father, Son, and Holy Ghost are all necessary to redeem us from our guilt and to perfect us in holiness. being baptized into the three sacred bore witness, not merely of the Son to those who are brought into that feetly into the name of that Holy relationship to them, into which bap- Spirit." Stier. What is plainer in us with their infinite treasures for distinct from one another? happiness, we are under infinite ob- to be taught in the formula of bapligations to render to them, to the tism contained in the commission. Ghost, all the gratitude, homage and obedience we possibly can, from the time of our conversion until the hour of our death.

The searching, reflecting, and enlightened mind, will not fail to perceive the striking resemblance there is between the baptism of Christ himself, and that which he has instituted for his followers. And this will not appear so strange when we consider, that he was not baptized so much for himself as he was for usfor our example. At the baptism of Christ all the Divine Characters were clearly manifested, which are named in the formula for administering Christian baptism. The Son was in Jordan receiving baptism form of a dove was seen descending Ghost." Simeon. and lighting upon him; the Father, from his throne in the heavens, names, expressive of three distinct spake and said, "This is my belov- agents or characters, mentioned in ed Son in whom I am well pleased." the commission, into each of which

tures and guilty sinners is one at-bolical baptism which Christ Himself received in the Jordan; for, as one of such entire helplessness, that the FATHER, Son, and Holy Ghost were first fully revealed in their sacred trinity, so now disciples were to be baptized unto or into the name, Of privilege, by teaching us that by not merely of the Father who then characters, all the extensive treas- who then received the witness that ures hidden in them are accessible he was the Son, but also most pertism, when administered according this scene in the river Jordan than to the formula, brings them .- Of that the three Sacred Characters duty, for it follows, that in favoring which were there manifested, were the promotion of our salvation and this distinction is evidently designed Father, to the Son, and to the Holy For whatever unity may be recognized in other Scriptures as existing between the Father, Son, and Holy Ghost, and we readily admit that there is a unity recognized, this formula teaches a distinction between the persons named. This is acknowledged by writers of various denominations. Dr. Clarke, in referring to the words of the commission says: "And do they not direct every reader to consider the Father, the Son, and the Holy Spirit, as three distinct persons?"

"The Father, Son, and Holy Ghost are here distinctly mentioned. They are all mentioned in the same manner and for the same end. Whatsoever is meant by 'the name' of Father, must be understood also from John; the Holy Spirit in the in reference to the Son and Holy

Then as there are three distinct "The baptism appointed by Christ the believer is to be baptized, and as the formula for administering and which forms are known to have three Divine Characters named, trine tering christian baptism, in order immersion or three actions in baptism, corresponding to the three characters named, very clearly shows the distinction between those characters which it is thought the words in the commission to be used in administering baptism, were designed to show.

Believers are to be baptized in the distinct name of the Father. Trine immersionists thus baptize them. They are likewise to be baptized into the distinct name of the Son. And they are so baptized. They are also to be baptized into the distinct name of the Holy Ghost. And this is done. And thus do trine immersionists observe the command of Christ contained in the formula for administering baptism, strictly and literally,. They fulfill the design and letter of the formula.

And as the formula for administering baptism requires believers to be baptized into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost, as into three distinct characters or personal agents, hence Christians are represented in the Scriptures as being in the Father, and in the Son, and in the Holy Spirit; as, "If that which ye have heard from the beginning shall remain in you, ve also shall continue in the Son, and in the Father." 1 John 2: 24. "If ye live in the Spirit, let us also walk in the Spirit." Gal. 5: 25.

II. Comparing the peculiar form given to the language of the commission, with other forms bearing

Christian baptism was designed to required repeated action, the necesbring distinctly before the mind the sity of repeated action in administhat the person to be baptized may be baptized into the Father, and into the Son, and into the Holv Ghost, becomes apparent; as, "And Jesus entered into Jerusalem, and into the temple." Mark 11: 11. Here we have an elliptical sentence. and analogous in its construction to the sentence containing the formula for administering baptism. if we supply the ellipsis, we have the sentence in the following form : And Jesus entered into Jerusalem. and he entered into the temple. Here we have two actions required to take Jesus into Jerusalem and into the temple because they are two distinct places.

> Take also the following case: "Lord, have mercy on my son: for he is lunatic, and sore vexed for oftimes he falleth into the fire, and oft into the water." Matt. 17: 15. This sentence is likewise elliptical, and when the ellipsis is supplied, and the sentence made plenary or full, it will read as follows. oftimes he falleth into the fire, and oftimes he falleth into the water. Here one action will only put him into the fire, while another action is necessary to put him into the water, because the fire and water are distinct elements.

We will take the following example given by grammarians to illustrate an elliptical sentence: "He went into the abbeys, halls, and public buildings." When the ellipsis in the above sentence is supplied as grammarians supply it, we have an exact analogy to it in principle, it in this form: He went into the

he went into the public buildings. See Murray and Smith on the ellip-

Now as the case cited above from Murray and Smith, the individual referred to, did not necessarily go into the halls when he went into the abbeys, nor into the public buildings when he went into the halls, but he went into each by a distinct action because there were three distinct places; and as Jesus did not necessarily enter into the temple, when he entered into Jerusalem, but entered into each by a distinct action, because they were two distinct places; and, lastly, as the lunatic fell into the fire, he did not necessarily fall into the water, but fell into this element by another action, because it was a distinct element, so, when believers according to the language of the commission are baptized into the name of the Father, they are not necessarily baptized into the name of the Son, and into the name of the Holy Ghost, but as these are three distinct names, it is by three distinct actions that believers are baptized into the three distinct names.

Elder Adamson gives the following illustration, which he thinks plainly shows the incorrectness of the grounds taken by the friends of trine immersion.

"But to illustrate this subject to the comprehension of every one, suppose a person should say that Smith, Jones and Brown. This denoting the genitive before the at Smith's store, and at Jones's,

abbeys, he went into the halls, and | words "Jones and Brown;" yet every one knows that the goods would be purchased only once, and not three times." P. 9. Elder Adamson must think that his readers are very generous or very ignorant -very generous to accept of an illustration so far from being analogous to the language of the commission-or so ignorent as not to perceive the want of analogy between his illustration and the sentence he designs to illustrate. "Suppose a person should say that he bought goods at the store of Smith, Jones and Brown." This says he, would be a construction similar to that in Matt. XXVIII. 19, excepting the omission of the first conjunction, and the omission of the preposition denoting the genitive before the words Jones and Brown." Indeed! To say the least, Elder A. should not ask, and he could not reasonably expect, an intelligent reader to accept of an illustration so dissimilar to the sentence under consideration. We shall take his example, by making it strictly analogous to the sentence in the commission, which we believe teaches trine immersion. Suppose a person should say that he bought goods at the store of Smith, and of Jones, and of Brown. Here we have a sentence constructed like the commission. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now apply to the example we have supposed, the "idiom of the English he bought goods at the store of language, by which the objective with the preposition of, is frequentwould be a construction similar to ly used instead of the possessive," that in Matt. XXVIII. 19, except- and we have the sentence in the ing the omission of the preposition following form: "he bought goods and at Brown's." Then apply to Neither are his other examples the sentence in this form, the prin-strictly analogous. ciple in the syntax of our language, a principle already stated by us, namely, this, "Nouns denoting a possessive relation to different objects, have the sign annexed to one action is sufficient to put the each; as, "Adams' and Jackson's person into the three. administration;" i. e., Adams' administration, and Jackson's administration." Note 7 P. 133, of Covell's Digest of English Grammar. Now by applying the principle contained in the above note, and illustrated in the example annexed, we shall have the sentence completed in the following form: he bought goods at Smith's store, and at Jones' store, and at Brown's store. Here then we have three different stores referred to according to the grammar of our language, and the goods were bought at three different stores, and of course not at one time only, but at three different times, "as every one knows." when the sentence is made plenary or full by supplying all the ellipses it will read, he bought goods at Smith's store, and he bought goods at Jones' store, and he bought goods at Brown's store. So elder Adamson's own example when made similar in construction to the form of the commission, completely disproves his position, and most clearly and effectually sustains ours, and the subject is illustrated "to the comprehension of every one," and the practice of trine immersionists is found to be in strict accordance with the meaning of the language of the commission. Can there be any thing else wanting? Is not the case made out? "Do ye now believe?"

He has not shown a single case where there are three distinct receivers to receive a person into each, as is the case in the baptismal formula, and that

To be continued.

REMARKS ON VOTING.

Goshen, Elkhart Co. Ind. August 5, 1860.

Dear Brethren: I have seated myself for the purpose of dropping a few hints to the readers of the Visitor on some remarks that were made on the Civil law in Nos. 2. 3, and 5. of the present vol. of the Visitor.

The brother who wrote the articles alluded to, encourages the Brethren to go to the polls and vote for the best man and thinks it is their duty to do so. Now I think if it is the duty of brethren to vote, it is their duty also to hold office from the least to the greatest. We read in Psalms 118: 8. "It is better to trust in the Lord than to put confidence in princes." And Paul declares Rom. 8: 5, "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." And in verse 6, he says: "For to be carnally minded is death: but to be spiritually minded is life and peace.' Verse 13th. "But if ye through the Spirit do mortify the deeds of the body, ye shall live." Verse 14th. "For as many as are led by the Spirit of God, they are the sons of God." John 3: 5, "Jesus answered, verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Philipcommandments are not grievous."

God our Savior has devised a plan be saved. He has given us his commandments, & enjoined upon us the duties that we owe to him. And he says the first and greatest commandment is this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

It seems to be our duty further, to use diligence and economy in supporting our families. And the Apostle has said, 2 Thess. 3: 10, "If any provide not for his own, our petitions. and specially for those of his own

pians 2: 1-3, "If there be therefore some of his commandments to us.any consolation in Christ, if any He has likewise told us what our concomfort of love, if any fellowship of versation shall be, and says, "Let the Spirit, if any bowels and mer- your communication be, Yea, yea; cies, tulfill ye my joy, that ye be Nay, nay; for whatsoever is more like minded, having the same love, than these cometh of evil." And in being of one accord, of one mind.— relation to the manner in which we Let nothing be done through strife are to worship, Jesus has said, "God or vain glory; but in lowliness of is a Spirit, and they that worship mind let each esteem other bet- him, must worship him in spirit and ter than themselves." 1 John 5: 3, in truth." And if we discharge our "For this is the love of God, that we duties as contained in the commandkeep his commandments; and his ments of God, and hold out faithful unto the end we shall be saved.

I must say, and I say it with love by which his sinful creatures may to all my brethren, that I have never read in the holy Scriptures that it is our duty, or that we are commanded by God, to go to the polls and vote for the best candidate for sheriff or president, for while they may make good laws, they will also, if circumstances require it, countenance the shedding of blood. But while we are not commanded to go to the election and vote, we are commanded to watch and to pray, and to pray without ceasing and to put all our confidence in Jesus. And when we pray as he has commanded us to do, for kings and for all who are in authority, that we may have good and wholesome laws, that un-"This we command you, that if any der such laws we may work out our would not work, neither should he salvation with fear and trembling, eat." And further, it is declared, then he will hear us, and grant us

The beloved brother remarked in house, he hath denied the faith, and his essay on the Civil law, where is worse than an infidel." 1 Tim. 5: there is light there is no darkness, 10, We are likewise commanded to and where there is darkness, there is "provide things honest in the sight no light. In this I agree. Under of all men." And we are to be as all circumstances there is a bright a city set upon a hill, and as a light side and a dark side, as above stated. to the world, that others may see The Savior and his apostles have our good works, and be led thereby given their commission and they to glorify and serve God. These are have never commanded us to use our influence at the ballot box. So there is sufficient proof that voting is on the dark side, or according to the carnal mind, and this is enmity with God.

As for myself, I feel like believing every word that Jesus Christ has brought down from heaven in this lower world; that they are life and spirit; that the commandments which Christ and the apostles have left on record, are spiritual commandments, and that we must obey them with an eye of faith to Jesus as their Author. And it becomes our duty to examine ourselves daily, and whatever others may do, our resolution should be that of Joshua of old, "As for me and my house, we will serve the Lord." That is a solemn truth taught us in Rev. 3: 15, 16, "I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." This shows the importance of being zealously engaged in the service of God. And if we are engaged in his service as we ought to be, we shall not want much to do with political matters, "It is better to trust in the Lord than to put confidence in man."-"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."-This glorious promise includes both temporal and spiritual things as far as the Lord sees we need them and can bear them.

I now say, if I have dropped any thing in my views not according to scripture, I hope I shall have the forbearance of my beloved brethren, and the forgiveness of God.

J. L.

Postscript by another hand. In 36 years that I have had a right to vote, I have voted but once, but have closely observed the result ever since. Now the fact is, that in no case my vote would have availed any thing, and I feel morally certain that if all our brethren would refrain from voting, it would make no material difference in the result of elections, much less than if we would all pray instead of voting for the good of our common country. If all would do so, there would be no election, says the politician. But we answer, There is no danger while the world in general thinks so little of praying, and so much of voting. But while we say, Let the world take its own course, let us not forget, that we are "not of this world," but that we are to follow the Lamb, whithersoever he goeth.

An old disciple.

For the Visitor. GLEANINGS.

I love a storm-day sometimes a day when the thunders heave wrathfully—when the lightnings dart out their serpent tongues in angry gleams—when the winds shriek and howl—the trees throw their arms wildly, and all nature quivers before the desolating blast.

I feel then a stilly awe—a holy reverence: for I think this is but the breath of his nostrils;—surely I am safe in His might.

I love a sunny day often—a day when the sky is softly blue—when the air is balmy and fragrant with the aroma of flowers—when the leaves of the trees whisper softly to each other—when the birds warble joyously, and the brooklets ripple up sweet kisses of coolness to the from Nature up to Nature's God. flowers. I feel happiness then fountain bubbles and gleams in the sunbeams.

And when I think this is but the shadow of things to come, then my soul returneth to her rest: for I know that "up above" there will be fulness of joy forevermore.

> For the Visitor. STRAY GERMS.

Once as I traveled over a toilsome road, I saw a stately oak; it stood alone, firmer and higher than all others. Its limbs were wide spreading and its strong and dense, so that I sat me down under its shadow with great delight, for it gave cool refreshment from the burning heat, and from the noon-day sun.

But afar I saw a cloud—a little cloud, no bigger than a man's hand, yet it grew until there came mighty storm, and I would have fled for protection to the mountains or the caverns, but I found none. I looked up and behold! the strong limbs and branches but late so beautiful, were tossing wildly and I saw they could not shelter me. Then I cried for help with great wailing: and the wind seemed to mock me.

But the tree had a great cleft in one side and when I saw it I was habits, were necessary in order to glad, for I knew within there was calm and no storm. Then was I at peace as in a dwelling place; and as not this principle hold true of Him,

cheerily over pebbles, and throw voice whispered me, "Look thou

Then I wondered at the voice and springing up in my heart, as the its meaning, and as I wondered, it came into my mind, that each branch did represent a member, all the limbs the church, and the tree itself, Christ.

> Then said I surely in the church there is sweet peace and great delight, and when the storms of persecution howl over us and we are tossed as branches, yet to those abiding in Him, there is security and rest within the cleft.

Then the water came into my eyes and grateful joy into my heart, and I went on with joy.

PECULIAR ATTRACTION OF JOHN'S GOSPEL.

Translated from Schaff's Kirchenfreund.

Every one of the Gospels possesses a leading characteristic, that for this reason constitutes its peculiar worth. Only by combining the outlines as drawn by all, can we form a complete image of Christ. A landscape presents different scenes according as it is viewed from different points of observation, and thus furnishes material for a variety of paintings; but these nevertheless correspond in the main, and complete the whole view reciprocally. Socrates was a man of so profound and rich a mind, that the labor of Plato and Xenophon, two men of entirely different mental unfold a full idea of his genius. With how much more force must the storm passed away, a still small who was not only the archetype of G. V. Vol. X. 20

human nature, and of all that is carries us along in adoring admirabeautiful, noble and grand, but in whom besides all the fulness of the eternal Godhead dwelt in bodily form! Surely, to have such a delineation drawn of himself, as would be a mere proximation to the full reality, the God-man, Jesus Christ, needed the service of more than a single mind.

Of all others, the peculiar character of the fourth Gospel stands out with greatest clearness. Although Matthew, Mark and Luke differ decidedly, and each one contributes his part to the living portrait of the Redeemer independently of the other; yet, they are intimately connected, and together form a class, as soon as we institute a comparison between them and the Gospel according to John.

We are naturally led to expect from this favorite disciple the most penetrating and profound exhibition of the divine human character of our Lord. Lying on his Master's bosom, he listened to the softest notes of the music of heavenly love. Pure, confiding and susceptible, his whole being fitted him to receive a most accurate impress of Christ, the living image of divine life. Throughout the whole of his Gospel, therefore, we perceive the gentle respirations of Jesus' bosom, the peaceful refreshing breathings of heaven. beginning of its history, this Gospel Every page discloses the delightful has always attracted the most spiring his soul as he holds a commu-every age with irresistible force. nion of life with the Son of God. Origin calls it the main Gospel, But with it are blended tones of which those only can comprehend sadness, and sacred grief, in view of who lie on the bosom of Jesus, and the spiritual obtuseness and in-there imbibe the spirit that imbued gratitude of unbelieving men. This John, just as he did the spirit of

tion, as, borne on the pinions of profound reflection, he ascends the heights of uncreated glory, which the eternal Son had with the Father before the foundation of the world. Like a royal eagle, that, attracted by the glory of the sun, is lost in delight while he flaps his athletic wings and describes his grand circles in the air, he sails on majestically towards the fountain of light. to follow the evangelist when he draws the sublime but simple outlines of his views of absolute truth and beauty, even the boldest and strongest thinker needs to collect all the energies of his genius. But, on the other hand, the utmost simplicity and the loveliest child-like spirit, are coupled with this daring flight of thought and this depth of reflection; our hearts are reached and he wins our entire confidence. Although his exhibition of divine truth is unfathomable, to a certain extent it is nevertheless adapted to the comprehension of a child. In this respect he resembles a quiet lake, so deep that men cannot sound its abyss, yet so clear and transparent that its waters reflect the bright face of the full-orbed sun, and we cast our eyes over the gilded surface in rapture.

No wonder then, that from the joyousness of the Evangelist, feast- itual and profound theologians of "son of thunder," on the other hand, Christ. Chrysostom extols its celes-

tial tones with all the ardor of his does not relate the fact without good fluence than all the harmonies of partaker of his joy." Besides, it awakens the awe-inspiring consciousness, that who appropriate them to themselves ning to end the whole Gospel corre-luck share the same preference.

eloquence; it is a voice of thunder reason, that at the last supper the bereverberating through the whole loved disciple laid his head on the earth; notwithstanding its all-con- Lord's bosom. From this bosom his quering power it does not utter a soul drank in living streams. Then he harsh sound, but is more lovely, revealed this secret communion to the bewitching and elevating in its in- world, that the world might become a

Luther speaks of the Gospel of John it is big with the most precious as being, "the only real gospel, the leadgifts of grace, which elevate those ing, living one, that should be preferred by far to the others. John reabove the earthly pursuits of this cords mainly the discourses of Christ life, constitute them citizens of in his own words, from which we learn Heaven and heirs of the blessedness truth and life as taught by himself. of angels. Augustine says: "Of the The rest dwell at length upon his four Gospels, or rather the four works" Calvin designates it as the books of but one Gospel, the one key that opens the way to a right unaccording to John, who may justly derstanding of the other three. This be compared to a soaring eagle as gospel reveals the soul of Christ; the regards spiritual apprehension, is others seek rather to describe his body. more elevated and sublime in its In a work on idolatry, Lessing pronountone than the other three; and as ces it, without qualification, to be the he rises in his upward flight he most important portion of the New Tesseeks to carry us along with him. tament. Ernesti calls it: "The heart of The first three evangelists say but little Christ." Herder, in extacies, exclaims: of the divine nature of our Lord, but "Written by the hand of an angel." associate with him as he appeared upon In his work, entitled 'Weihnachtsfeier' earth in the likeness of sinful flesh. (celebration of Christmas) that extraor-But John, as if wearied with beholding dinary genius, Schleiermacher, express the sojourn of Christ among men, rises his own preference for John's Gospel in the very introduction to his Gospel in the language of Edward, the third not only above earth, air, and the spang- speaker at the festival: "More mystiled vault of heaven, but goes beyond cal than any one of the four, communithe angelic host and all the orders of cates but little information about parinvisible powers, and, fixing his eye on ticular events, and does not even relate Him by whom all things were created, the actual birth of Christ, but eternal, commences: In the beginning was the child-like christmas-joys pervade its Word, and the Word was with God, soul." Commentators of later date, and the Word was God. From begin- such as Luccke, Olshausen and Thosponds with the sublimity of this intro- latter applies to it, in an elevated sense, duction. As he speaks of the divine the language of Hamann is referred to personality of Jesus, none other does. Claudius: 'Thy harp sends forth light He did but pour forth the water of life, ethereal sounds that float gently in the which himself had drunk in. For he air, and fill our hearts with tender sadness, even after its strings have ceased ing sky, whilst the bright moon awato vibrate." have been particularly faseinated by the introduction, (ch. 1: 1-18), which may be regarded as a compendium of speculative wisdom. Fichte, during the latter and more religious period of his life, and Schelling, regard John as the typical representation of the perfect ideal church of the future.

Poets, too, have lavished their praises on this mysterious and wonderful pro. duction of the Apostolic age. Claudius, of 'Wandsbeck,' one of the most inoffensive, upright, sincere and heartfelt popular writers of his time, has given a description of it, composed in the simple style of John himself, that has really become elassic. He savs: 'Above all do I like to read the gospel of John. There is something truly wonderful in it: twilight and night; and athwart flashes the vivid lightning. A calm evening sky, and on the back ground, see the large, full moon in very deed! Something sad, sublime, that fills my soul with longing! never becomes satisfied! Every time I read John, it seems as if I could see him before me lying on the bosom of his depth in the gulf of misery and depray-Master at the last supper-as if his an- ity; while on the other hand there is gel were standing by my side with a lamp implanted in his soul a good principle, in his hand, and, when I come to par- a seed which, though in a great majorticular passages, would clasp me in his ity of men it lies dormant, still at times arms and whisper a word in my car. will shoot and throw out branches of There is a great deal that I do not un- the plant called truth. This is that derstand when I read; but I often feel hidden love of good which inclines him as if John's meaning were floating be- to choose the good part which is calculafore me at a distance; even when my ted to raise him from the condition of a eye lights on a dark place, I have nev. mere animal, to that of a glorious and crtheless a presentiment of a sense, happy intelligence. sublime and glorious, that I shall some principal elements or passions in the day understand. On this account I composition of that strange medley of grasp eagerly at every new exposition of warring passions and emotions, the hu-John's Gospel. But, alas, the most of man soul, namely love and hate. them are only delighted with the even the rest, such as revenge, malice,

Profound philosophers kens very little admiration."

Mercersburg Review.

For the Visitor.

GOD'S LAWS NOT ARBITRARY.

Man, in the present state of existence, is placed in, and surrounded with circumstances which render it necessary that he be subjected to certain rules and regulations by which his conduct is to be measured. In his natural state, from a want of knowledge of what is best for him to do, or what is most conducive to his happiness, he is incapable of making laws for himself that will do to live and die by; -that is, such laws whose natural tendency is to reclaim man from that state of moral depravity into which sin has plunged him: Therefore it is meet that God should prescribe these laws for him. He is possessed of passions and inclinations conflicting with, and opposite to each other. On the one hand he is urged on by an innate inclination to love and practice that which in its very nature has a tendency to plunge him down to a still lower

universe. All intelligent beings must that love him." and will have something to love; and, hence, from the possession of a loved object, or from being exercised in some agreeable employments, springs what we call enjoyment or happiness. is the opposite of love, and its legitimate tendency is to produce an opposite result. This is easily exemplified when we look at the state of things which is produced, when those who are to associate together in life are inspired with a deadly hatred toward each other. ther comment here is needless.

I have said that man, in his present state is incapable of being his own counselor or lawgiver. He is here in a mere rudiment or caterpillar state, so to speak, and will not be what God has designed him to be, until after his change from mortality to immortality; not until after the shuffling off of this mortal coil and putting on the new and glorified bodies in the Heaven of heavens. The wonderful and mysterious transmutation from one state into another, quite and widely different from the first, in the case of some insects, is well calculated to arouse in us a joyful looking forward as to what God may do for us when we shall pass through death from this to a glorified state in a future world. What can be more wonderful than to see a disgusting worm that crawls on

hope &c. are but branches or ramifica-lover meadow and field? If God does tions of these. Love is by far the most so much for a crawling worm of the important,-undoubtedly the most im- dust, what may he not do for us when portant passion in the constitution of our change shall come! The Apostle any being, whether human or angelic; had some foretaste of this when he inasmuch as it is, and must be, a prin- wrote: Eye has not seen, nor ear has cipal cause or mean of the happiness of heard, nor has it entered into the heart all created intelligences in God's wide of man, what God has prepared for those

> But to return to the thread of my subject: I have intimated that man is here placed in a primary or first state of existence, and consequently an imperfect one: and it is very likely that in his uncultivated or barbarous state, man is the very lowest order of beings to which the term rational or intelligent can be applied. He is indeed endowed with certain faculties of reasoning and thinking, but these are of a mere rudimental order, and must, like the moral nature of man, be carried through different successive stages of cultivation and developement in order to raise him to that perfect state of holiness and wisdom for which his creator has designed him; but since he is' incapable, as we have seen, from a want of adequate powers of discernment, to devise the means for his own improvement, it is but just, and highly proper that the Omniscient God and Creator should give him a law whereby he may be reclaimed from the state of imperfection and misery wherein he now lies.

Again; I have said that love, that holiest emanation from the very essence of divine goodness, and on which, doubtless, the felicity of all holy intelligences, in a great measure depends, is a principal element in the structure of the soul; and as a desire for happiness the ground, after lying in death, as it is deeply rooted in the soul, and as were for a certain length of time, happiness consists in enjoying the love emerge from its grave and rise up a of some object which, is able to make beautiful butterfly winging its flight us happy; and, hence, the constant

aiming and scheming of all classes of ward toward their great source, in pure men to find some object whereon to re- unsullied streams, now became pervertpose their trust and affection But it is, ed and began to roll back and downward of course, needless to say that it is im- in torrent and strife, hate, malice, and possible for man, in his fallen condition, all kinds of evil and destructive passion. to find an object on earth that can Men began to hate each other, their make him supremely happy; how near the condition of our first parents before the fall, approached perfect happiness, we have no means of judging; yet it is probable that they were not yet at the summit of felicity, as it may fairly be questioned whether the state in which they were first placed was intended to have been an endless one: and I consider it probable that it was not, from the fact that their bodies were of the same form and physiological arrangements as those in which we, their degraded posterity, now tabernacle that is, their bodies consisted of flesh and blood, and consequently, must have been subject to certain inconveniences, under certain gircumstances, such as pain from wounds or injuries which might happen to bodies thus constituted and circumstanced. But as they were not subject to death before the fall, it is probable that they were placed in the garden of Eden merely under trial, and that God purposed, in his goodness, after they should have kept their first estate for a certain length of time, to have transported them by some glorious transmutation, from this state of first principles to one of eternal, infinite, unbounded joy and glory. Now, our first parents, doubtless loved their Creator and each other with a whole souled affection, and from thus loving and enjoying what was pure, and good, and worthy of the highest esteem and affection, they enjoyed as high a degree of happiness as they were, in that state capable of. But as sin entered, its baleful effects were seen in the woeful disarrangements of the Creator's plans.

God, and all that is good; and on the other hand, they would love those things which, in their nature are calculated to produce misery and woe. And thence have sprung all the scenes of degradation, sorrow and affliction wherewith mankind have been cursed in all ages of Now, from this deplorable the world. condition, it was utterly impossible for man to extricate himself; and it became necessary that the energies of Omnipotence should be exerted in favor of the poor, deluded sons and daughters of men. And as God is good and merciful, he did not enact a mere arbitrary law for his creatures, - such as a puny despot on earth might impose on his No! He is compassionate and pities the sorrows of his poor, benighted children in this valley and shadow of death. Hence, he gives us such laws, and only such as are indispensably necessary to our reclamation from that depth of misery to which through sin we have fallen. God made us that we should be happy in him and rejoice forever in his love. This we have lost, and Oh! who can estimate the extent of that loss? All that is desirable in being, all that is worth loving, all that can make us happy, -God, the author, the source, the life, the soul, the beginning and end and substance of our being and happiness lost! Since, then, our happiness in time and eternity depends on the love of God, it is not difficult to see the reasonableness of that great law, which Christ himself calls the great or first commandment, namely this: "Hear, O Israel; The Lord our The affections which before flowed up- God is one Lord: And thou shalt love

tle I ord thy God with all thy heart, only commanded to love God with all mind, and with all thy strength: And the second is like, namely, this: Thou shalt love thy neighbor as thyself." Now, deducing the conclusion from the premises, namely, that our happiness depen is on the love of some object whose native qualities are of such a character as to render us hapyy while loving it and enjoying its love, what can be more reasonable than the above commandment. God is all in all, the creator of all, the beginning, the end, the sum and substance of all perfections. Whatever there is of beauty, whatever there is of comeliness, whatever there of goodness, of sweetness, loveliness, is found in its lest perfection in him. Whatever pure and sparkling waters of an unsullied bliss, a pure, sanctified, sainted soul, freed from the grovelling desires of earth, may, in its loftiest, holiest, sublimest flights of hely or sanctified desire paint or picture to itself as the end, the goal, the foundation and object of its purest desires and affections, is, and must forever be fixed and centered in the one great, and triune God whose love is eternal, whose perfections are infinite. Therefore, this great law, as are all the laws and commandments of God to his straying creatures, is founded on the nature of things; that is, its native tendency is to reclaim man from the forlorn and miserable condition in which he now is. We are prone, in the perverted state of our affections, to love the fleeting, vanishing things of this world, which, though they are necessary for our sustenance while we are sojourning here on trial, for a season in this 'vale of tears,' away from God, away from home, away from heaven and all that the soul loves and holds dear in time and eternity, can never make us happy. But this is not all; we are not who love most sincerely; there are ri-

and with all thy soul, and with all thy our heart, but also to love our neighbor as ourself. O, Yes! Who does not love his own soul or wish to be made happy? This is a precious law; if men love every one, his neighbor as himself out of a pure heart, how soon all warring, all strife and contentions will cease from their midst. Our God is a good and merciful God. He will not lay upon us burdens which we are not able to bear; and if at times his chastening hand sends afflictions which seem sore and hard to bear, we should be wise and consider how much we have deserved from his justice, for our sins. And if at times we may not be able to discern the use of the dispensations visited upon us, we should always consider that His ways are not our ways, and His thoughts not our thoughts. and that all things work for the best of those that love him. "The mystery is great; I speak of Christ and church." There are many mysteries connected with the soul's eternal destiny which we shall never be able to unravel this side of the grave; nor is it necessary that we should.

It is

"Enough for us with rays divine. In our appointed path to shine, And serve our Maker's ends."

O! then let us trust in God and wait patiently till our appointed time. us love each other while sojourning in this 'thorny desert.' How many a woe we may rob of its pang; how many a sorrow we may rob of its sting, and how many a sweet draught of exquisite joy we may snatch from the fountain of happiness above, if our hearts are actuated by the impulse of pure affection for each other here. But the scenes of enjoyment on earth are few and far between. There are partings of dearest friends; there are separatings of those

vings of the dearest ties on earth, and Answer -The passage referred to there are many tears to shed over the above reads as follows: "And whosoeyloved and lost. There is no perfect er shall offend one of these little ones happiness here. There is no joy with- that believe in me, it is better for out its attendant sorrow; there is no him that a millstone were hanged about rose without its thorn. But in heaven his neck, and he were cast into the sea. it will not be so! but O! what shall it And if thy hand offend thee, cut it off: be-what shall it be? Human lan- it is better for thee to enter into life guage fails, and words become tame and maimed, than having two hands to go meaningless when I attempt to describe into hell, into the fire that never shall or imagine the scene of joy and trans be quenched: Where their worm dieth portation that shall burst on the aston- not, and the fire is not quenched. And ished vision when God shall call his if thy foot offend thee, cut it off; it is wanderers home to live an eternal life; better for thee to enter halt into life, when we shall be clothed in new and than having two feet to be cast into glorified bodies, death banished, un-hell, into the fire that never shall be bounded love and its purest and sweet quenched: Where their worm dieth est enjoyments reign supreme in every not, and the fire is not quenched. And heart, and God the father and the Son if thine eye offend thee, pluck it out: the temple and the light for evermore. It is better for thee to enter into the Here I drop my pen; the theme is too kingdom of God with one eye, than great, too high,-yet I will say with the having two eyes to be cast into hell noet :-

"There friends shall meet again Who have loved-who have loved; Our embraces shall be sweet, When we each other greet At our great Redeemer's feet Who hath loved -- who hath loved."

D. S. Brother's Valley, July 5th. 1860.

Queries

1. Explanatory—Mark 9: 42—50.

Dear Brethren: I want to note a few passages of Scripture for you to make an explanation on, and you will give the same in the Visitor.

1. On Mark 9: 42-50. It may be that you think this a long series of passages, but I doubt not you can answer it. Especially I want your view on the passage, "Every one shall be salted with fire," also on the cutting off the hand and foot.

J. Z.

fire: Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt."

The 42d. verse, concerning the offending of little ones, is a solemn caution not to offend one of his disciples. The hanging or fastening of a millstone to the neck of a criminal and then casting him into the sea to be drowned was a mode of punishment among some nations of the east. And the meaning of the Savior seems to be this. However painful and dishonorable it may be to be cast into the sea and drowned by having a millstone fastened to the neck, it would be better to be subjected to such a punishment inflicted by civil authority, than to be subject to the punishment which God will inflict on those who offend his children.

The general meaning of the words the cutting off hand and foot, and plucking out of the eye, is designed to show us that it is our duty to deny our-

selves of all that is dearest to us and me, for children, and for children's necessary to the outward life, if such children, I believe an explanation of the things would endanger our spiritual above passages might be useful for life. The cutting of of hand and foot, brethren and sisters now and hereafter. cannot be taken literally, for what would it avail to cut off the natural members which had participated in sin, if the root of sin was not destroyed in the soul. For example, what good would it do to cut off the hand that had stolen, if the feeling of sin in the heart which prompted the act is not destroyed. We therefore are inclined to think that hand and foot and eye here seem to be used by the Savior to represent certain powers and dispositions of the mind, and directs that they should be restrained, and as it were cut off. if their cultivation and exercise should interfere with the higher or spiritual life. It is not uncommon in the scriptures to find the mind represented as possessing members similar to those the body possesses. It is not enough that the members of ed way, he shall die in his iniquity; the body be restrained and controlled, but the evil dispositions of the heart must ke suppressed. We are to bring "into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

"Every one shall be salted with fire." The meaning of these words seems to be this, because of the general sinfulness of mankind, every individual must be salted with fire, either on the one hand by his entering voluntary upon a christian life of self-denial, which will lead him through "fiery trials" which are to try him, and purify him, from his iniquities, or on the other hand, if he refuses to submit to the purifying means by which God purifies his people, then shall he meet with the punishment of fire, and be cast into the lake of fire. And so "every one shall be salted with fire."

2. Concerning Ezek. 3: 17—19.

Another question. We read in the prophecies of Ezek. 3: 17-19, of a watchman. Do these words refer also to us, who are watchmen in this Gospel time, or did they refer only to the prophet Ezekiel himself? Dear brethren, as I am in the habit of getting the

Answer .- The words of Ezekiel referred to are as follows: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wickbut thou hast delivered thy soul." Now let us look at the language of Paul a christian minister, spoken to the elders of the church at Ephesus when he was about leaving them. "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. . . . Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts 20: 26-31. When we consider the language of Paul as given above, and the duties of a christian minister, as those duties are laid down in the christian scriptures, we must believe that the responsibilities of christian watchmen are similar to those of Ezekiel, although the words of the Lord to the prophet may have been designed particularly for him.

THE BLASPHEMY AGAINST THE HOLY GHOST.

Dear Editors: I wish to have an ex-Visitor bound for these coming after planation on Matt. 12: 31, 32; Mark explanation of Rev. 3: 15, 16.

Jacob V.

Answer.-The passages in the first question refer to the blasphemy against the Holy Ghost, and according to Matthew, the passage reads, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come."

The language of the Savior is a solemn note of warning not only to the Jews to whom it was directly spoken, but to all who enjoy the light and opportunities of the gospel dispensationthe dispensation of the Spirit, and it is as if he had said, "It is a very serious and dangerous thing! Many a one may be against Me, may speak or act against Me, even for a whole life time, and yet forgiveness stand open to him; but there is, even in this world, a wilful contradiction and resistance which forfeits all grace for ever -therefore, I have reason to say to you, Beware!"

The following remarks from Stier explanatory of the sin of blasphemy against the Holy Ghost are probably correct: It is the rejection and—on account of this its inherent eternal nature as a sin—the eternally unpardonable rejection of the perfectly known, immediate, testimony of the Spirit, with which the Holy Ghost has presented the truth and grace, developed in a human being till it brings him to be of Spirit of God, whereby we are sealed

3: 28, 29; Luke 12: 10. Also an mitted when the man, with entire conviction, knows what, in complete wickedness, he does, for thus did Christ on the cross, mark the limits of forgiveness and atonement. It is distinguished from every other pardonable sin of man by this, that in it there is not even the least of Satanic deceit practiced upon the understanding (Gen. 3: 13). or compulsion of any nature, or by any creature, upon the will, but the purely evil is willed, spoken, and done instead of the known and rejected good, the lie, as such, instead of the blasphemed truth. That it should be forgiven is impossiblc, not on God's account, but on account of the creature, who has put himself under such a ban, that he henceforth remains incapable of repentance and faith in divine grace."

> It appears to be the stubborn rejection of all the testimonies afforded by the Spirit, in confirmation of the truth of Christianity. And not only so, but the blaspheming of that Spirit-the reviling and speaking reproachfully of the Holy Spirit.

It is the office of the Holy Spirit to apply the truth to the heart of the sinner, and to perform an important office in bringing the sinner into a penitent state. If, therefore, the Holy Spirit is blasphemed and driven away from the heart, it is left in such a state that it cannot repent, and of course then there can be no forgiveness. It is not simply the greatness of the sin that renders its pardon impossible, but the peculiar manner in which it effects the Holy Spirit, an essential agent in the work of repentance, which must precede forgiveness. Hence we are admonished by the apostle not to "grieve the Holy the same nature with Satan. It is com- unto the day of redemption." Eph. 4:

30 Ghost; the last only is the unpardonable sin.

It is not an uncommon circumstance for persons when they become distressed on account of their sins to imagine that they have committed the sin for which there is no forgiveness. It is, however, a very good evidence that that sin has not been committed, when the Holy Spirit is present applying the word and convincing the soul of sin.

The following paraphrase of the words of the Savior presents the subject in an intelligible manner: "You have represented me as a wine-bibber, a friend of publicans and sinners, and as one who casts out devils by Beelzebub; and you will still go on, after all the miracles which I have done among you, to represent me as a false prophet, and a deceiver of the people: nevertheless all these grievous sins shall be forgiven you, if that last dispensation of the Holy Ghost which I shall after my ascension send among you, shall prevail with you to believe in me: but if, when I have sent the Holy Ghost to testify the truth of my mission, and of my resurrection, you shall continue in your unbelief, and shall blaspheme the Holy Ghost, and represent him also as an evil spirit, your sin shall never be forgiven. nor shall any thing further be done to call you to repentance."

4. EXPLANATION OF REV. 3: 15, 16.

The words of the passage here referred to, read as follows: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and of christianity and being in the church

We therefore should be careful neither cold nor hot, I will spue thee not to grieve or resist the Holy Spirit. out of my mouth." It must not be We, however, must be careful to distin- forgotten that this language was adguish between resisting the Holy Spirit, dressed to the church of the Laodiceans, Acts 7: 51, and grieving the Spirit, and it relates to professors of religion in and blaspheming against the Holy different states. The hot state represents those possessing that ardent zeal which is a characteristic of a true christian :- the lukewarm state is that in which great indifference is manifested to the enjoyments and duties of christianity, but still there is a profession, and that is about all, -such have a name that they live, and are dead ;the cold are those who have apostatized, and gone back again to the world. why does the Lord prefer the state of the apostate, to that of those who have a profession, but no more? The reason is plain. It is this: The apostate who has gone back into the world, and who has given up christianity altogether, knows where he stands and is not building a hope of heaven on a false foundation. Whereas the lukewarm soul, the person who has a mere profession, imagines he has a hope of heaven, although in reality, he is no more fit for heaven than the apostate soul. Now the latter stands a better chance of becoming alarmed at his lost condition, than the former, for he has not the veil of a mere profession to blind his eyes against the light of truth when it is preached, as the mere professor has, and so upon the whole, the individual who has gone back into the world and who makes no profession of christianity, will be more likely to become converted, than he will, who has a profession, but no more. The Savior said when speaking to the chief priests and elders, "The publicans and harlots go into the kingdom of God before you." Matt. 21; 31.

Again: Persons making a profession

and yet having no piety, may dishonor a state of probation in which we are and injure the cause of Christ more than educating ourselves for an immortal life, they could if they were out of the and as preparatory to our entering on church.

Lukewarm water is known to be very disagreeable to the stomach, and hence the figure of spewing out of the mouth. The figure is a strong one, and it shows how offensive a lukewarm member of the church is to the Lord.

Correspondence.

Jenesboro, Tenn. July 15, 1860. Dear Brother in the Lord:

Yours of

the 13th. ult. came duly to hand, and after reading its contents, would say in reply that you gave me much consolation. Thank God, we still find some brethren, that take the proper and appropriate views of christianity. O the lamentable ignorance that overshadows the great masses of the professed christian world in regard to the greatness and goodness of our adorable Redeemer. May the Lord speedily dispel this cloud of mutual darkness and let the effulgent rays of his countenance illumine, the entire universe.

We are beings destined for eternity. The present world through which we are traveling is only a transitory scene, introductory to a future and an immortal existence. When this corporeal frame sinks into the grave, and is resolved into its primitive elements, the intellectual principle by which it was animated shall pass into another region, and be happy or miserable, according to the governing principles by which it was actuated in the present life.

The world in which we now live done in the present state. The destrucmay be considered as the great nursery of our future and eternal existence as them, or the loss of consciousness, would

a state of probation in which we are educating ourselves for an immortal life, and as preparatory to our entering on higher seenes of contemplation and enjoyment. In this point of view, it is of importance to consider that our present views and recollections will be carried along with us into that future world, that our virtues or vices will be as immortal as ourselves, and will influence our future as well as our present happiness, and, consequently, that every study in which we engage, every disposition we now cultivate, and every action we perform, is to be regarded as pointing beyond the present to an unseen and eternal existence.

If, then, we admit that the present state is connected with the future, and that the hour of death is not the termination of our existence, it must be a matter of the utmost importance, that the mind of every candidate for immortality be tutored in those departments of knowledge which have a relation to the future world, and which will tend to qualify him for engaging in the employments, and for relishing the pleasures and enjoyments of that state. The following remarks are intended to illustrate, in the first place, that the knowledge acquired in the present state, whatever be its nature, will be carried along with us when we wing our flight to the eternal world. In passing into that world we shall not lose any of the mental faculties we now possess, nor shall we lose our identity, or consciousness of being the same persons we now are; otherwise, it were necessary to be a different order of beings, and conscquently could not be the subject either of reward or punishment for anything done in the present state. The destruction of our faculties, or a total change of

be equivalent to an annihilation of our ness in the future world, since he is existence.

But, if we carry into the future state all our moral and intellectual powers, we must also, of necessity, carry along with them all the recollections of the present life, which these faculties enabled us to acquire. We have our exemplification of this in the parable of our Savior respecting the rich man and Lazarus, where Abraham is represented as addressing the former in these words; "Son, remember, that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things;" evidently implying, that the rich man retained the power of memory, that he possessed a consciousness, that he was the same thinking being that existed in a former state, and that he had a perfect recollection of the course he pursued, and the scenes in which he was placed in this sublunary world. If, then, it be admitted, that we shall be substantially, the same intellectual beings as at present, though placed in a higher and different element, and that the ideas and moral principles we now acquire will pass along with us into futurity, and influence our conduct and happiness in that state, -it cannot be a matter of indifference whether the mind of an immortal being be left to grope amidst grossing pursuit of wealth and honor immorality, or be trained up in the to last for ever. In general conversabearing on its eternal destiny. On the contrary, nothing can be of higher val- While a person may talk with the utue and importance to every human be- most ease about a farm that he has reing, considered as immortal, than to cently bought, or a large lot of wheat or be trained to habits of reasoning and flour, or a certain speculation by which reflection, and to acquire that knowl- he expects to realize one thousand doledge of his Creator, of himself, of his lars profit, and will be listened to with duty, and of the relations in which he pleasure—but were he to intimate or stands to this world, and the next, converse in certain christian societies, which will qualify him for the society of his expected departure to a future in which he is hereafter to mingle, and world, and of the important realities to the part he has to act in a higher scene which he will be introduced in that of action and enjoyment. For, as gross state,—were he even to suggest a hint, ignorance is the source of immoral ac- that the scene of our destination ought tion, and as immoral principles and hab- occasionally to form the subject of our its unfit the soul for the pleasures and conversation, -either a sneer or a solenjoyments of an immortal state, the emn gloom would appear on every face, man who is allowed to remain amidst and he would be regarded as a wild and the natural darkness of his understand- visionary enthusiast or a sanctimonious ing, can have but little hope of happi- hypocrite. Among the many causes of

destitute of those qualifications which are requisite in order to his relishing its enjoyments.

Science is nothing else than an investigation of the divine perfections and operations as displayed in the economy of the universe; and we have every reason to conclude, both from common sense and revelation, that such investigations will be carried forward, on a more enlarged scale, in the future world when the intellectual powers, freed from the obstructions which now impede their operation, will become more vigorous and expansive, and a more extenrive scene of divine operation be presented to the view.

Notwithstanding all the "churchgoing" which is so common amongst us, both among the higher and the lower classes, and the numerous sermons which are preached in relation to this subject, it does not appear, that the one half of our people have any fixed and impressive belief of the reality of an eternal world. If it were otherwise, it would be more frequently manifested in their general temper, conversation and conduct. But we find the great mass of society as keenly engaged in the all-enthe mists of ignorance, and to sink into as if the enjoyment of this world were knowledge of every thing that has a tion, the topic of a future world, and our relation to it is studiously avoided. the indifference which prevails on this laid in "repentance toward God, and subject, ignorance and mental inactivi- faith toward our Lord Jesus Christ." ty are none of the least. Immersed in We must be convinced of our sin and sensual gratifications and pursuits, un-depravity as descendants of the first acquainted with the pleasures of intel- Adam, of the demerit of our offences, leet, and unaccustomed to rational trains of the spotless purity and eternal rectiof reflection. Multitudes pass through tude of that Being whom we have oflife without any serious considerations fended, and of the danger to which we of the future scene of another world, rehave gone before them.

What pleasure would a miser, whose mind is wholly absorbed in the acquisition of riches, feel in a world where neither gold nor silver, nor any other object of avarice is to be found? What entertainment would a man whose chief spire us with ardent desires to abound enjoyment consists in reading novels and romances, and in listening to tales of scandal, derive in a world where there is nothing but substantial realities, and where the inhabitants are united in bonds of the purest affection? All the arrangements of the celestial world would have to be changed and overturned, and angels, archangels, and redeemed men, banished from its abodes, before such characters could find entertainments agreeable to their former habits and desires. They would perceive nothing congenial to their former purluctance to the pure and holy exercises Christ." of the place, and they would anxiously desire to fly away to regions and to grovelling views and affections. For, it is the decree of heaven—a decree and forever. Amen. founded on the moral laws which govern the intelligent universe, and which like the law of the Medes and Persians, cannot be changed, -that "without holiness no man can see the Lord," and that "no impure person that, worketh abomination, or maketh a lie, can enter within the gates of the Heavenly Jerusalem."

As in the present life there are certain mental endowments necessary for securing substantial happiness, so, there are certain moral qualifications indispensably requisite in order to prepare us for relishing the entertainments, and \$1 the enjoyments of the life to come. The L. S. Snyder Harrison co. Iowa foundation of future felicity must be

are exposed as the violators of his laws. solved, at the hour of dissolution, to We must receive with humility and take their chance with the millions that gratitude, the salvation exhibited in the gospel, and "behold," with the eye of faith, "the Lamb of God who taketh away the sins of the world." We must depend on the aid of the Spirit of God to enable us to counteract the evil propensities of our nature, to renew our souls after the divine image, and to inin all those "fruits of righteousness which are to the praise and glory of God." We must add to our faith virtue; to virtue knowledge; and knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kind-ness; and to brotherly kindness charity. For if these things be in us and abound they will permit us to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; -- and so an entrance shall be abundantly administered unto us into the everlasting suits; they would feel an inward re- kingdom of our Lord and Savior Jesus

Finally, Brother, Farewell. To the companions more congenial to their only wise God our Savior, be glory and majesty, dominion and power, both now

A. D.

OUR PROSPECTUS FOR1861THIS NO. WILL ACCOMPANY

CONTRIBUTIONS FOR GARBER'S RELIEF.

From br. Jonathan Wyland, Catharine Winegar, and Jacob Funderburg each \$3,00 ,50

,50

CONTRIBUTIONS TO THE MISSION FUND.

From Sandy Creek church, Preston co. \$10,00 Va. by br. P. J. Brown

From Solomon's Creek church Elkhart co. Inda. by br. Daniel Shively

From Nettle Creek church, Wayne co. Inda. by br. David Hardman, ded. Express charges

From L. S. Snyder, Harrison co. Iowa

Personal.

(A simple obituary of sister Cronise was given

in the last No. For want of room the following was then left out. We now insert it.)

The subject of the above notice our mother and sister, who the good Lord through his wisdom has seen best to call from labor to reward, was truly a mother in Israel. She was always a regular attendant at God's house from her youth, and a devoted christian for 52 years. She was one of the senior members of four that first started the congregation of the brethren at Bush Creek, and had the pleasure to live to see a meeting house built, and many souls made willing to turn to God, and serve him in his appointed way.

She was a constant sufferer for ten months which she bore calmly and submissively. Some six or eight days before her departure, when she could not retain her nourishment, one of her daughters said, Oh! mother I am so sorry you daughters said, Ohr mother I am so sorry you cannot keep down your food. She remarked so calm, and sweetly, well, we did not always keep sin down; her last connected words were, my God, my heaven my all. She survived her companion within a few days of a year. Thus in less than one short year the family has been heartest a kind father, and a days to go the said of She was the mother of thirteen children, four of which fell asleep in the arms of Jesus in their infancy, and three at the age of maturity, all being members of the true church of God, and six are still living who together with a number of grand children, and a large circle of other relatives and acquaintances mourn the irre-pairable loss of a christian mother. May her example be followed as far as she followed Christ, by all who mourn her loss, being as-sured by the word of the Lord, that their loss is her eternal gain; and the promise is unto on the 8th of August 1860, EVE THOMAS, the them, if faithful, to meet those loved ones in a better land than this. Thus I have endeav-ored to write a few lines in honor to our chris-tian mother, and my prayer is that we may all be so happy as to meet around the throne of God and be the happy recipients of that rest which the Savior of the world has gone to prepare for all those who keep his commandments, and worship him according to his word. Yours in the love of the Gospel,

R.

OBITUARIES.

Died in Cherry Grove Carroll co. Ills. August 3, Sister ELIZABETH BOLLINGER, wife of elder Michael Bollinger, formerly of Huntingdon eo. Pa. Age 53 years, S months and I day, leaving a kind husband and ten children to mourn their loss of an affectionate wife and mother. Her death was occasioned by a small 22,75 bruise on the under part of the foot, produced by a stone, which in a few days caused morti-27,75 fication, and soon terminated in death.

Died in Berlin church, Somerset co. Pa. July 26, ELIZABETH RUEMAN, daughter of br. Jacob and sister Elizabeth Rieman, aged 10 61.00years, 7 months and 26 days. Funeral services by br. Jacob Blauch and G Shrock, on Job 14: 1, 2.

> Died in Yellow Creek church, Bedford co. Pa. July 27, Sister ELIZABETH DAVIS, wife of Ellis Davis, and a daughter of elder Leonard Furry, aged 26 years, 7 months and 13 days, In the year 1854 she was married to Levi Holsinger, son of elder George Helsinger, who about 9 months after their marriage fell from a barn he was building, and never spoke after-wards, breathing his last in about 12 hours afterthe accident, leaving her a sorrowing widow. About two years ago she was married to Ellis Davis, for whose welfare she was much concerned while living. About two month after her marriage with Davis, and the next day after moving from home she took the Bilious feverwhich issued in consumption, the fatal disease that took her away from us. Her last days were chiefly spent in prayer to God, and prayed very fervently for that sincerity, which alone can make our worship acceptable. We hope to meet her in heaven, where parting shall be known no more. Her sorrowing husband was since received into the church; may God help him to hold out faithful unto the end. Funeral services by John Holsinger and others.

Died in Perry co. Pa. August 11, at his grandfather's Peter Long, SAMUEL EBY, son of David and Anna Eby, deceased, aged 15 years, 9 months and 11 days. His funeral was attended by a large concourse of people, and services by Abraham Rorah and others from Matthew

Died August 10, 1860, of inflammation of the bowels, infant of ENOCH and MARY BEERY, aged 4 months and 2 days. "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven."

Painter Creek church, Miami co., Ohio.

Died in Sandy Creek church, Preston co. Va. widow of Levi Thomas, leaving six fatherless and motherless children. Her age 33 years, 6 months, 8 days. Funeral text. 2d, Timothy 4:6,7,8. by P. J. Brown and Jacob Beeghly.

JACOB M. THOMAS.

Died (in Old Bern, now Penn township) Berks co. Pa. Monday August 6, our dear old brother JOHN RABER, aged 85 years and 29 days. The sister, his wife, went home before him about 10 years ago. He leaves 9 children, of whom 6 are members in the church. At his funeral the our gregation was edified by brethren John Zug and Jonathan Hunseeker from Prov. 10: 28.

Died in Bethel township, Lebanon eo, Pa. (Time of death not given) and was buried August 7, Sister CHRISTINA GERHARD, whose maiden name was Lentz, and widow of Wendel Gerhard, who died about two years since. As much men can know we seem to be entitled to the hope that she was a living member in the body of Christ. For her more full purification she had to suffer for about two years with the cancer and the dropsy, until at last through the merciful love of God her sufferings were brought to an end. Brother John Zug and others addressed the large funeral congregation from the words of Paul: "For to me to live is Christ, and to die is gain." Her age was 68 years.

Died cuddenly June 30, Sister SARAH SPERRY, relict of br. John Sperry, deceased, a member of Upper Dublin church, Montgomery co. Pa. aged 67 years. Br Jacob Reiner officiated at her funeral.

SILAS THOMAS.

Died in Appanoose co Iowa August 12, after a protracted illuess of about 20 months, which she bere with great patience, christian fortitude and resignation. Sister ELIZABETH HARD-MAN, aged 60 years, 5 months and 2 days. She was a faithful member for many years, and left behind a companion and 4 children to moura their loss. The funeral occasion was improved by the brethren from John 5.: 24, 25.

Died also in the same house August 10, HENRY NEWTON HARDMAN, infant son of David and Elizabeth Hardman, and grandson of Is. and Elizabeth Hardman, aged 2 months and 21 days. Funeral text Luke 18: 16.17.

Departed this life near the same place August 5, GEORGE R. HOLSINGER, infant son of br. John and sister Esther Holsinger, aged 19 days. Funeral text: Matt. 19: 14, 15.

Died in Pipe Creek church, Carroll co Md-January 16, last, Brother JACOB ROOP in the 75 year of his age. Had no particular sickness, but rather fell asleep in Jesus without much apparent pain.

"Farewell, dear father, thou art gone, And we are left for thee to mourn, But still our loss is thy great gain, For thou art free from woe and pain." JESSE ROOP,

Died in Beaverdam church, Frederic eo, Md. Murch 20, after a short but severe illness of but ene week, our brother and co-luborer in the Gospel, JOHN R ENGEL in the 31st year of his age. He was a much beloved and acceptable minister of the word, and promised much future usefulness. But our father in heaven, who knoweth all things best, took him home from his work to his reward at his right hand. The last day of his life he called for the elder of the clurch, and was anointed according to the command of Jesus as recorded by James, and then fell asleep in Jesus without the least concern about the disposition of his worldly goods. Funeral text, Mark 8: 34—38 inclusive.

"Farewell dear wife and children too, I'm going home and look for you; Walk in the path which I have trod. It's Jesus' way that leads to God. Come rest with me, no more to room In quest of joy, for heav'ns our home, But bear your cross that you may see The power that gave new life to me." By request of his companion. Jusse Roor.

Died in the Clover Creek church, Blair co Pa-July 5. brother SAMUEL CAMERER, aged 55 years, 4 months and 23 days. He lingered around about six months, and although he would not admit that he was sick (being somewhat deranged in his mind) he must have suffered considerably, as his body was reduced to almost a skeleton.

Died in the same church, August 16, sister ELIZABETH BRUMBAUGH wife of brother Stanuel Brumbaugh, and daughter of brother Jacob and sister Catharine Hoover, aged 28 years, 6 months and 27 days. She left her husband with seven small children, the youngest being only a few hours old, by which fact may be inferred the nature of her death. She was a kind wife and mother, and we deeply sympathize with our, bereft brother. Yet let us not mourn, as those do who have no hope, for we have every reason to believe that she has gone to rest.

H. R. H.

Died near Carlisle, Cumberland co. Pa. August 16, 1860, CATHARINE JANE HOL-LINGER, daughter of brother Jacob and Mary Anne Hollinger, and grand child of elder Daniel Hollinger deed, aged 11 months and 11 days. Funeral services by brethren elder David Harst and Moses Miller, from James 4: 14, 17.

Died in Philadelphia, August 10, our beloved br. in the Lord, eller JOHN RIGHTER, in the 77 year of his age. He was 51 years a member of the church, and 19 years a preacher of the gospel. He was in delicate health for several years, and suffered much which he endured with more than usual christian fortitude. His end was like the going down of a balmy summer evening's sun. He was sensible to the last, and with patience waited for his end when his disembodied spirit should go home to dwell with the saints, who have made their robes white in the blood of the Lamb. Funeral service by brethren John H. Umstad and John Fox. Subject—"It is better to go to the house of mourning, than to the house of feasting."

We who are left to mourn his departure can say with truth: Another of God's strvants hath put on the garment of salvation—has laid aside Earth's heavy raiment, and arrayed in white, has gone to enjoy the house of many mansions. We weep that he has left us alone—in grief we tread life's desert pathway, but when life hath passed, may we go up to him and claim his hand, to lead us where the living waters flow.

Died in the Lower Shenandoah church, Shenandoah co. Vu. July 21, 1860, br. JONATHAN (HOCHENOUR. He was the oldest Deacon in our church- Aged 66 years, 7 months and a few days. Funeral services by elder James D. Tabler and John Brindle.

Died near Middletown Frederic co. Va. at the residence of elder James D. Tabler, August 14, 1860, MARTIN BENJAMIN BOWMAN. only son of Jacob and sister Liza Bowman of Rockingham co. Va. and grandson of elder James D Tabler, aged 10 months and 6 days. Funeral services by br. John Brindle..

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HENRY KURTZ & JAMES QUINTER.

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Der Evangeltsche Besuch Rur November, 1860.

wird jugleich nut ber December Nummer erscheinen, ba ber beutsche Gerausgeber gegenwärtig auf einer Neise begriffen ift.

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THE GOSPEL - VISITOR,

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A REVIEW OF "A TREATISE ON TRINE IMMERSION.

Continued.

From the commission elder Adamson proceeds to state a number of objections to trine immersion. We shall notice them in the numerical order he has presented them.

I. "Trine immersion is never once mentioned in the Bible. And yet its advocates tell us that the Scriptures are the only rule of faith and practice. How can the consistency of this profession be made to harmonize with setting up, as an ordinance of the Bible, and insisting that no one can be received as a member of the church without submitting to it? That the Bible nowhere says one word about trine immersion, and makes no allusion to it whatever, should be sufficient to set aside the practice at once and for ever. Yet in the face of this silence of the Scriptures on the subject, it has been declared and published to the world that trine immersion is the only valid baptism."

We do not exactly see the necessity of this separate argument of our author. He starts with this declaration: "The only passage of Scripture relied on by the advocates of trine immersion is found in the last commission of Christ to his Apostles:" 'Go ve therefore, and teach all nations, baptizing them in the name of the Father, &c. Now if this is the only Scripture we rely on, and if elder Adamson thought that he had clearly proved that [321]

there is no ground for trine immersion here, why should he make a separate argument bearing the bold heading which his first objection does? We presume he was fearful that some might still think that there are some grounds for trine immersion either in the commission or somewhere else in the Bible. His first objection, whatever appearance it makes, or whatever sound it may have, is make up altogether of bare assertion.

We have seen by a careful examination of the language of the commission that it requires a trine immersion. This is proved, First, from the consideration that it requires the believer to be baptized into three distinct names. And we found by comparing the structure of the language of the commission with other analogous sentences, that it requires three actions, or three immersions to put the believer into the three names. Secondly; we have proved it from the acknowledged design of the formula for administering baptism. This design is to show a distinction between the divine characters or persons mentioned, and this the trine immersion most clearly does. Thirdly; we state it as a fact, and one the truth of which may be proved, and the proof of which we hope to present at a proper time, that there are few if any doctrines in the Christian system upon which a greater unanimity of sentiment obtained among the various denominations of Christians, for the first G. V. Vol. X.

fifteen hundred years of the Christ-sion, or what corresponds to itadministration of Christian bap- The italicizing is our own. at length here, we shall give it in a Christian Antiquities, P. 129.

"The practice of the early church was to immerse the body under water three several times. Tertullian speaks of it as the general custom in his time; so Basil, Jerome, and others, some of whom say it was done at the distinct mention of each person of the blessed Trinity. Two reasons were given for this practice, the one that it represented their profession of faith in the Holy Trinity, the other that it referred to the three days of Christ's burial. Augustine joins both these reasons together.

"This practice was derived by some from apostolic tradition; by others from its institution by our Savior; by others it was thought to be an indifferent circumstance. Tertullian, Basil, and Jerome reekon it to have been handed down from apostolical tradition. Chrysostom seems to think it prescribed in the Savior's words of institution. The apostolical Canons order every minister to be deposed who should baptize otherwise. Innovations were however after a time made in this respect, and controversies arose concerning the practice,

ian era than this, namely, the ne- the trine aspersion, being the gencessity of a three-fold action in the eral practice of the modern church." tism. Instead of giving the proof have given this testimony here to show that elder Adamson in taking very condensed form from Henry's the position he has in his first objection, that trine immersion is not in the Bible, he has the prevailing sentiment of the Christian world for the first fifteen hundred years after Christ against him.

> And as his declarations were not supported by evidence, this prevailing belief of the Christian world for so long a time, must have a weight and authority which they have not. The Savior gave a commandment, which required in connection with certain moral qualifications, physical actions. And the above testimony is the decision of the Christian world during the time alluded to, relative to the number of actions which that commandment required. It is hardly likely that it would have so generally, and for so many ages, fallen into so great an error in understanding language that was designed to convey an idea of physical actions.

It must not be thought that this prevailing sentiment in favor of trine immersion was founded alone This was by no on tradition. means the case. We have seen in the above quotation, that Chrysosgrowing out of theological views tom one of the most prominent of the Greek fathers believed that it which at length led the council of was contained in the Savior's words Toledo to make rules to dispense of the commission. The following with it; yet Strabo considers it to remarks of a translator of the have been the prevalent practice of Apostolical Canons, an Episcopa the Church till the seventh century; lian minister, when remarking upon and Vossius speaks of trine immer- the forty second Canon, which en-

joins a trine immersion, show that in the scriptures in reference to it was believed that the language baptism are inconsistent with trine which contains the commission immersion." Under this head he positively requires a three fold action in the administration of baptism. "The original form of baptism is a most unanswerable argument against all antitrinitarians, no wonder therefore if they opposed a practice, and a form of baptism so contradictory to their own notions: and on the other side all who heartily believe a Divine Trinity ought earnestly to contend for retaining of that form, which Christ himself instituted, and that mode of performing it, which is most agreeable to that faith, I mean the trine immersion, or affusion." man's Vade-mecum, Vol. II. p. 25, London Edition of 1709. We have given these quotations to show how generally trine immersion has been believed, and believed too to be taught in Christ's commission to baptize. The reader must not suppose that trine immersion was only practiced by the Trinitarians, for this is not the case. It was also practiced by the Arians. "But though this custom (trine immersion) was, in a manner, universal, yet in some places (in after-times especially) it was otherwise; particularly in Spain, where they used it but once, lest they should gratify the Arians who made use of the trine immersion to denote the persons in the Trinity to be three distinct substances, and gloried that the Catholics did and held the same them." with Cave's Primitive Christianity, P. 167.

gives us four figures, which he thinks are inconsistent with trine immersion.

- Born of water. John 3:5. The Savior said to Nicodemus, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' In this passage, to 'be born of water' is understood by trine immersionists, as well as other immersionists, to refer to baptism. But in natural birth, the figure here employed, a person is born only once; hence this single act can not properly represent trine immersion which is three actions."
- Buried with him by baptism. Rom. 6: 4, 'Therefore we are buried with him by baptism into death.' In this passage, burial is the figure used. Now in burying a person literally, he is buried only once. But to make a burial a figure of baptism, if baptism is trine immersion, we ought to bury a person three times.' . . . The burial of our Savior can not possibly represent trine immersion."
- "3. Risen with him. Col. 2: 12. Buried with him in baptism, wherein also yeare risen with him through the faith of the operation of God, who hath raised him from the dead.' This passage shows that the brethren at Colosse were risen with Christ in baptism, and that the reference is to his resurrection from the dead. Then, as Christ in rising from the dead rose only once, we in His second argument against rising with him in baptism should trine immersion he states in the rise only once; but in trine immerfollowing words: "The figures used sion the person rises three times;

hence there is, in trine immersion, can be found in the type." Fry's no analogy to the resurrection of Scripture Types, Vol. I. pp. 24, 25. Christ."

461. The ark. 1. Peter 3:21. The like figure for antitype-Greek, antitupon] whereunto even baptism doth also now save us.' In this passage, trine immersionists regard the ark as the figure of which baptism is the antitype, and they regard the entrance into the ark as representing the action of baptism. But as the entrance into the ark was a single act, it cannot be typical of trine immersion.... So then, whatever may be the point of analogy in this figure, it certainly can not be typical of trine immersion.

"We see that all these figures are clearly against trine immersion."

Thus reasons elder Adamson from figurative allusions to baptism, against trine immersion. knowledge of the rules laid down by reputable authorities for understanding the figures and types of Scripture, will show the utter fallacy of his arguments, we shall present some of these rules.

"We should guard against making the antitype to answer to the type in every circumstance, when only a general resemblance is intended.

"It is likewise proper to show, that the perfections of the type are found in the antitype in a superior degree; but that the imperfections are not found. Frequently there is more in the antitype than in the type. As no single type can express the life and particular actions of our blessed Lord, there is, neces-

The following rule on the figurative language of Scripture, with the illustration is from Horne.

In fixing the sense exhibited by a metaphor, the comparison ought never to be extended too far, or into any thing which cannot be properly applied to the person or thing represented. What wild, and indeed what wicked, abuse, would be made of the Scripture expression concerning our Lord that he will come as a thief in the night, (Rev. 16: 15.) if we were not to confine the sense to the suddenness and surprisal of the thief, but should extend it to the temper and designs of the villain who breaks open houses in the night?" Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. Vol. I. p. 358.

"As there must be a similarity or analogy between the type and the antitype, so there is also a disparity or dissimilitude between them.

It is not in the nature of type and antitype that they should agree in allthings; else, instead of similitude, there would be identity." Kitto's Cyclopædia of Biblical Literature, Art. Type.

According to the rules laid down by these writers, a disparity is allowed between the Types and Antitypes. And that a disparity exists between the Types and the Antitypes of the Scriptures, is evident from a reference to them.

Adam was a figure of Christ. Rom. 5: 14. But as our object does not require us to notice the parallel between the type and the sarily, more in the antitype than antitype, but the disparity, the am was disobedient, and by his "diso- was sacrificed, and his body was bedience many were made sinners." neither roasted nor eaten. Rom. 5: 19. Christ was "obedi- what a great disparity was there between Adam and Christ, and vet the former was a figure or type of the latter.

2. Moses was a type of Christ. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you." Acts 3: 22. Yet Moses was unfaithful, and the Lord said concerning him, "he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribath." Numb. 20: 24. We see here that Moses rebelled against the Lord, and was denied admittance into the land of Canaan; that he died a natural death at the age of one hundred and twenty years. Christ neither rebelled nor murmured, but drank the cup of suffering, and instead of dying a natural death at an advanced age, died the violent death of crucifixion, Still, with all the disparity between these two characters, Moses was a type of Christ.

3. The paschal lamb was a type of Christ. "For even Christ our passover is sacrificed for us." 1 Cor. was to be burned. Christ was lamb and Christ.

latter is all that we shall notice. Ad about thirty four years old when he ent unto death, even the death of between a lamb and Christ whose the cross, Phil. 2:8, and by his body was a perfect specimen of the obedience "shall many be made human form, and who was the perrighteous." Rom. 5: 19. We thus fect Son of God! And notwithsee that there was a great disparity standing the great disparity which we find between the two, the paschal lamb was a very prominent type of Christ. Many more examples might be adduced from the Scriptures proving the correctness of the rules we have quoted above, as applicable to the explaining of types, but more are quite unnecessary. Then it is a well established point, that great disparity is allowable between types and their antitypes.

Now according to elder Adamson, who can see no analogy between trine immersion and a burial, those persons and things, namely, Adam, Moses, the paschal lamb, &c. could not have been types of Christ. But we have seen that the Scriptures make them types. He seems to confound analogy with identity; and seems to think there must be no more, nor no less in the antitype than there is in the type. But this view is neither in accordance with the acknowledged rules for interpreting types, nor with the examples of Scripture. And when the analogy between trine immersion and a burial, and a resurrection, and a birth, is viewed from a Scriptural stand-point, or in the light of sound rules of Scriptural exegesis, there will quite as much analogy 5: 7. The paschal lamb was to be be found to exist between them. about a year old, to be roasted and as exists between Adam and Christ. eaten; and what was not eaten Moses and Christ, and the paschal

Although as we have seen, a dis-time stands before the world as a parity existed between the types new man, or rather as a new alluded to and Christ the antitype, born babe in Christ. And, as vet there is likewise a striking them. So we perceive a very striking analogy between baptism become regenerated, has its influwhen administered by a trine im- ence in giving them their new char-He was put into the grave and covered over. We put our candidates into the water and they are covered over.' Hence the analogy is very plain, however often the act of dipping may have been performed. And as baptism is recognized in the Scriptures as the ordinance by which we publicly confess or put on Christ, or become connected or associated with him as our head, thus becoming "members of his body, of his fiesh, and of his bones," so that in rising from the water after we have been baptized, if we have had the prerequisites for the ordinance, we rise with him, however often we may have been dipped. And, therefore we are buried and raised with him in our baptism.

In the same manner we may remark concerning being "born of the water." When the candidates for the ordinance of baptism possess the qualifications necessary, and are baptized in water, and in connection with this, are born of the Spirit, they now commence to live a new life-a life of holiness. Previous to their birth the young are concealed, and in being born, they are brought forth from concealment into a state in which they can be seen. And as the believer puts on Christ in baptism, Gal, 3: 27, he then puts his christian light on a candlestick, and from that ter declares they "were saved by

the ordinance of baptism, operaanalogy to be discovered between ting in connection with the other gospel means through which men mersion and the burial of Christ. acter and their new nature, they are said to be born of the water. The analogy consists in the general idea of coming forth out of the water of baptism to begin life anew, and not in any particular number of actions performed in the water. The analogy then between baptism when administered by trine immersion and a birth, when such a baptism is followed by a new life, is sufficiently plain to justify a reference to baptism as a birth. The analogy between the figure—a birth -and the thing prefigured-trine immersion—is quite as perceptible as many of the figures contained in the Scriptures and the things prefigured, as we have already seen.

And what is the point of analogy between the ark in which "eight souls were saved by water," and baptism? Elder Adamson says, "But as the entrance into the ark was a single act, it cannot be typical of trine immersion." Whenever this passage from the apostle Peter, is forced into the baptismal controversy to prove single or trine immersion, or sprinkling, we believe it to be wrested from its original design, for it was never designed to prove the manner in which baptism is to be performed. The analogy will be seen by looking at the effects of the ark and of baptism. The ark, or the water which floated the ark, saved eight souls, for Pewater." And baptism with its con-mersion inconsistent with the things nections, namely, faith as its ante- to which baptism is compared, cedent, and holiness as its subse- when those figures are properly quent, which are to be understood understood, and the points of analas connected with it when salvation ogy between them and baptism is attributed to it, saves believers, perceived, yet thinking it may Here then we find a striking analo- help to remove the prejudice which gy, and this is sufficient without seeking an analogy in every particular. For we have seen in our remarks upon types, that we must not seek for a perfect resemblance stage of our remarks, give the manbetween the type and the antitype. Trine immersion then has nothing in it incongruous or unsuitable to Peter's figure of baptism—the ark.

And was the entrance into the ark a single act as Elder Adamson affirms? Not at all. How did all the animals get into the ark? language of God to Noah shows how they got into it. "And of every living thing of all flesh, two of every sort shalt thou bring into the ark." Gen. 6: 19. And how did he get the food into the ark which was necessary for the subsistence of all that were in it? took it in according to the commandment: "And take thou unto thee of all food that is eaten, and thou shalt gather it to thee." Gen. 6:21. And did Noah take all the animals and food which he was commanded to take into the ark, by "a single act?" It is very plain that he did not. He must have gone into the ark repeatedly. What then becomes of Elder A's single act? Then instead of this figure of the ark being inconsistent with trine immersion, it really confirms it, and goes against the single action.

Although as we have seen, there immersions in one, constituting is nothing whatever in trine im-Christian baptism. Baptism per-

seems to exist in some minds against trine immersion when viewed in the light of a birth, burial, resurrection, &c., we shall at this ner in which trine immersion is performed by those who practice it. The administrator and the candidate go into the water to a sufficient depth that the latter when he kneels may have the water to come up some little distance over the chest. The candidate then kneels down in the water, and the administrator bends him forward till that part of the body which remained out of the water after he had kneeled, is immersed; he does this three times, the first immersion being performed in the name of the Father, the second, in the name of the Son, and the third, in the name of the Holy Spirit. administrator then lays his hands on the candidate and prays, after which the latter rises up, and comes out of the water. And as the candidate is not taken out of the water in the intervals between the immersions, he goes into the water but once, and comes out but once; and while there are three partial immersions performed in administering the ordinance to him, thereis but one entire immersion. So in reality, he is buried but once, he rises but once, and he comes forth but once. We then have three

formed in this manner, is a most is to be immersed only once, not striking representation of both the three times." This is evidently a unity and distinction recognized figurative use of baptism. And in the Divine Characters into whose how will it agree with his mode of names we are baptized.

Elder Adamson has tried hard to make it appear that "the figures used in the Scriptures in reference to baptism are inconsistent with trine immersion." We, however, have shown that this is not the case. But how does his own practice harmonize with his theory of explaining figures? He would have us to believe that there must be a perfect resemblance between the types and their antitypes. In reforence to the ark he remarks, "they entered into the ark but once; and remaining there, they were in the ark but once, and the ark was immersed in the flood but once. So then, whatever may be the point of analogy in this figure, it certainly cannot be typical of trine immersion." And was it typical of immersion as he himself practices it? Does he believe that Noah and those who went with him into the ark went into it backwards? any person believe they did? Now if they went into the ark forwards and Elder A. administer immersion by putting the candidate into the water in a supine position or backward, then there is a disparity between the type and the antitype; but as he will not allow of any disparity between them, the ark cannot be typical of his mode of immersion. He likewise refers to the baptism of the Israelites in the cloud and in the sea, as being against trine immersion, and says, "From which it appears that to be complished;' Inke 12: 50. This baptized according to this passage, is generally understood to refer to

immersion when explained by his theory of types? Did the children of Israel go in the sea backward, and were they baptized unto Moses in the sea and in the cloud backward or in a supine position? From the history of the interesting occurrence it appears not. "And the Lord said unto Moses, wherefore criest thou unto me? speak unto the children of Israel, that they go forward." Ex. 14: 15.

How does elder Adamson's practice look in the light of his own theory for explaining figures? The one conflicts with the other. If his theory is right, his practice is wrong, and he should forever abandon it. If his practice is right, his theory of figures is wrong, and all he has said upon it against trine immersion is powerless.

- III. "The meaning of the word baptize, when used without reference to baptism as an ordinance, is opposed to trine immersion, as will be seen by the following examples.
- 1. "Baptized unto Moses in the cloud and in the sea;' 1 Cor. 10: 2. In this transaction the Israelites were evidently immersed only once. and yet they are said to have been baptized; from which it appears that to be baptized, according to this passage, is to be immersed only once, not three times.
- 2. "The Savior says, 'I have a baptism to be baptized with, and how am I straitened till it be ac-

If this be the correct application, asit baptism, the baptized are to be put is certain that the suffering of the into three names, Father, Son, and Savior was one continued scene, it Holy Ghost, representing three can not possibly convey the idea characters, and therefore three acof three immersions as the meaning tions or three immersions are neof the word. But if (as some think) the refers to his burial, the conclusion as to the meaning of the word ferings of Christ evidently is used must be that it denotes only one immersion.

3. "Baptized with the Holy Ghost. This language is used by John the Baptist, Matt. 3:11, Mark 1: 8, Luke 3: 16, and John 1: 33; by the Savior, Acts 1: 5; and by Peter, Acts 11: 16. only instances in which the Scriptures record the fact of any person being baptized with the Holy Spirit, are found in the second and tenth chapters of Acts. From an examination of these passages, it is evident that the persons baptized with the Holy Spirit, on those oceasions, were immersed in the Spirit only once not three times," &c. pp. 16, 17.

said upon the subject of figures or sufferings of the Savior were. three immersions or three actions baptism of suffering!

is being overwhelmed in suffering. were not necessary. But in Christian cessary.

Baptism when applied to the sufin a metaphorical sense, but conveying the idea of plunging or overwhelming. "I have indeed a most dreadful baptism to be baptized with; and know that I shall be shortly bathed, as it were in blood, and plunged in the most overwhelming distress." Doddridge's Paraphrase on Luke 12: 50. Now as trine immersion is a plunging or overwhelming, it corresponds well with the word baptize as used to express the Savior's sufferings. Elder Adamson remarks, "as it is certain that the sufferings of the Savior was one continued scene, it cannot possibly convey the idea of three immersions as the meaning of the word." We have seen that in the way in which trine immersion-We might simply remark upon ists perform baptism, there is a pethis objection to trine immersion, culiar connection in the actions, as that the word baptize is used in all the candidate remains in the water the instances referred to under the while the several actions are perobjection, not in a literal, but in a formed, and consequently baptism metaphorical or figurative sense, performed in this way is "one conand consequently what we have tinued scene," as Elder A. says the types, meets this objection. The the blessed Savior when receiving baptism in the cloud and in the his baptism of suffering bowed and sea, put the Israelstes, in a figura-fell on his face three times. So in tive sense into Moses, that is, receiving baptism in the water as brought them to acknowledge their administered by trine immersionobligations to Moses as one sent ists, the candidate bows and falls on by God. And as there was but one character, namely, Moses, into which tween baptism as administered by the Israelites were to be baptized, trine immersionists and the Savior's

tion expresses a physical action. by worshipping at the shrine of potion that believers were brought into final purpose? What is the prize to the Holy Spirit, it is used in a to be won in the race you run? metaphorical sense. That which is What sort of a crown do you exbaptized in a liquid is completely pect to obtain as the result of your subjected to its influence and im-strivings for the mastery? I fear bued with its virtues; so to be bap- the reward that many seek is as tized in the Spirit, represents the perishable and evanescent as a bubwater, and the baptism in the Ho-God's ultimate design in the crealy Spirit is sufficiently obvious, tion of man. But again: To be baptized into the We think the very fact of intro-Holy Spirit, is to be baptized into ducing man into the garden of but one character, and one action Eden to keep and dress it, and the may suffice. But the formula giv- command to eat freely of every tree, en by Christ for administering with but one exception, clearly im-Christian baptism, requires believ-plies that God designed to estabers to be baptized into the name of lish the grand truth that he was the Father, and into the name of vested with imperial majesty, sovthe Son, and into the name of the ereign power and jurisdiction, pos-Holy Ghost-into three distinct sessing all the attributes of a sunames or characters, and hence preme Ruler and King, and as such three distinct actions are required. is worthy of all the honor, rever-

To be continued.

For the Visitor.

THE GREAT BUSINESS OF MAN'S LIFE.

our being, or what is to be the chief concern of our life? Is it to amass fortunes, to add acre to acre, or farm to farm? Is it to multiply dollars and cents, to add thousand to thousand, or million to million? Is it to acquire earthly renown and lighten us in this all-important honor, by making ourselves experts matter. Let us hear the testimony

Baptize in its ordinary accepta-in any of the avocations of life, or And when used to express the rela-litical fame? Tell us what is the soul, body, and spirit, subject to ble. I therefore propose, by the its influence. The disciples were assisting grace of God, to designate baptized into the Holy Spirit, be- what, in my humble opinion is the cause they partook of the abundance great business of man's life. In orof his gifts. The point of resem- der to clearly understand this subblance then between baptism when ject, it will be essential, in the first performed by trine immersion in place, that we ascertain what was

ence, and obedience that we as finite beings can render to him. We perceive then that God when he first addressed himself to man, gave him positive command what to do, and what not to do, and it now remained for him, as his principal What is really the great end of business and his greatest concern to obey the injunction of his divine Legislator. However, we need not only refer to implied testimony on this subject, but we have the express declarations of the prophets, the Messiah and his apostles, to en-

whole duty of man." True these words were uttered in the days of the jewish religion, yet they cover the whole ground of both the jewish and christian economy of religion. The children of Israel were oft exhorted in similar language to obey the commandments of the Lord, and whatever promised enjoyment they failed to realize was in consequence of neglecting to give heed to the things they heard in this summary of God's will. Indeed among that immense assembly of about six hundred thousand souls, but two entered the long hoped for Canaan.

We perceive that in this compendium of God's will, two important duties are especially enforced. First, the fear of God; and secondly, the keeping of his commandments.

In scripture, fear is used to express a filial or a slavish passion. As a filial passion in good men, the fear of God is a holy awe, or reverence of God and his laws, which springs from a just view and real love of the divine character, leading the subject of it to hate and shun spirit of adoption, whereby we cry, fear; for God is a consuming fire."

of the preacher as regards the great Abba, Father;" and to Timothy he business of man's life. He says: says: "For God hath not given us "Let us hear the conclusion of the the spirit of fear; but of power and whole matter; Fear God and keep of love, and of a sound mind;" and his commandments: for this is the to the Hebrews he writes thus: "and deliver them who through fear of death were all their life-time subject to bondage;" "but perfect love, (or the love of God) casteth out fear," says the apostle John. However, it is the fear of God as set forth and recommended in the language of the Preacher, which we at present discuss as part of our great business in life. Methinks I hear you say, well, if this is the first and most essential duty devolving upon me in this life, what are the motives that should call this godly fear into exercise? If this be your query concerning this matter, we answer you in the language of Divine Inspiration: "See now that I, even I, am he, and there is no god with me; I kill and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand." The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up." "Shall not his excellency make you afraid? and his dread fall upon you?" "Thou, even thou art to be feared; and who may stand in thy sight when once thou every thing that can offend such a art angry?" "But there is forgiveholy being, and inclining them to ness with thee that thou mayest aim at perfect obedience. But be found." "And fear not them slavish fear is the effect or conse- which kill the body, but are not quence of guilt, it is the painful ap-able to kill the soul; but rather prehension of merited punishment. fear him which is able to destroy both For proof of this slavish fear, hear soul and body in hell." "Wherewhat the apostle Paul says to the fore we receiving a kingdom which Roman brethren: "For ye have not cannot be moved, let us have grace received the spirit of bondage again whereby we may serve God acto fear; but ye have received the ceptably with reverence and godly

that emanate from the fear of God, that shall not be revealed, and hid hoping that it may convince you that shall not be known." that there is really nothing, in this the apostles thus console and adgreat universe, that you can engage monish the brethren of the different in, that is so beneficent in its ten-churches; "So that we may boldly dency, and that brings you into say, The Lord is my helper, and the enjoyments of such inestimable I will not fear what man shall do blessings as does the faithful discharge of the duties in the great business of man's life. Thus we hear from the "voice of wisdom." "The fear of the Lord is the beginming of wisdom." "The fear of the of God, is, that it is opposed to pre-Lord is to hate evil; pride, and arrogancy, & the evil way, & the froward mouth." "A wise man feareth, and departeth from evil;" "and by the fear of the Lord men depart from evil." By humility, and the fear of the Lord are riches, and honor, and life. Having given you an epitome of the good effects growing out of the fear of God, we shall next offer a short sketch of the good deeds that the exercise of this principle accomplishes in the human beart.

We say that the fear of God banishes, or removes the fear of man, and as proof of our position we again call up the ancient fathers of Israel, the Messiah, and his apostles.

The Psalmist says, "In God I will praise his word; in God I have put my trust: I will not fear what flesh can do unto me." "The Lord is on my side; I will not fear what man can do unto me." "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe." The Savior in mallieve that the fear of God must neking up the sum of the apostles' cessarily have a lodgment in the mission, thus comforts them against heart, in order to incline the mind persecution; "Fear them not there- to obedience. It is, we think,

We next offer the good effects fore; for there is nothing covered, unto me." "But and if ve suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." Another noble trait we discover in the fear sumption. Paul exhorts the Roman brethren thus: "Be not highminded but fear;" and to the Corinthians he says in his admonitions and warnings, "Wherefore let him that thinketh he standeth, take heed lest he fall." therefore, the terror of the Lord. we persuade men;" and Peter says, "If ye call on the Father, who without respect to persons judgeth according to every man's work, pass the time of your sojourning here in fear." Well may the wise man have recommended the fear of God as part of the great business of man's life, in view of its good effeets being so numerous, removing the fear of man, opposing pride, presumption & all manner & form of evil. The fear of the Lord is not the whole duty of man; but the keeping of his commandments constitute an essential part. From the definition we have presented of the former, we should infer that the latter was quite easily practiced.

We are bold to assert that we be-

much more reasonable, for a chris-If you are not truly converted to tian, to say that he keeps the com- God, you will doubtless consider the mandments of the Lord, because he commandments of the Lord a burfears him, than to say he fears him den; but this is a great mistake as because he obeys. This would be you will learn from the Holy Oramistaking the effect for the cause. cles. "For this is the love of God, It is, when you see a man do the that we keep his commandments, commandments of the Lord that and his commandments are not you have the evidence of godly fear. grievious." "For my yoke is easy To keep the commandments of the and my burden is light." "But if Lord is indeed an indispensable thou wilt enter into life keep the branch of the business of your life. We need not enumerate them. We know that the decalogue was not abrogated by Christ, and therefore claims your attention and obedience. All that Christ taught and practiced when in this world, makes up the sum and substance of God's will; and if you do this will, or his commandments, you have the right of relationship which makes you an heir of eternal life. "For whosoeyer shall do the will of my Father which is in heaven, the same is my brother, & sister and mother." Obedience to God, constitutes us his children; "And if children. then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together." know that his commandment is life everlasting;" so says He, who also declared that "Ye are my friends if ye do whatsoever I command you." In answer to the scribes inquiry as regards the first commandment, the Savior thus quotes from the law; "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment;" and the second is, "Thou shalt love thy neighbor as thyself. There is none other com-

commandments."

We have tried to show that the great business of man's life is to fear God and keep his commandments, to serve him with all the energies of soul and body, and give diligence to make your calling and election sure; for if you do these things ye shall never fall. This is the whole duty of man: and the primary and most essential business in life is to, "First seek the kingdom of God and his righteousness, and the rest shall be added unto you." Therefore, in conclusion take encouragement, for "Blessed are they that do his commandments that they may have right to the tree of life and enter through the gates into the city."

> E. S.

Somerset, Pa. July 5, 1860.

For the Visitor. THE YOUNGER SON.

Editors of the Gospel Visitor: Dear Brethren in Christ: It is with a deep sense of my obligations to our Heavenly Father that I take up my pen to drop a few thoughts to my Brethren through the medium of the Gospel Visitor.

Having noticed an occasional armandment greater than these." ticle in your columns, in which the proper conclusion, as to who is represented by the "Elder Son" in Luke 15th. ch., and I think if we can arrive at a correct knowledge as to who he is, the opinion expressed by the Editors that he represents the Angels who never fell, is correct. But to my mind this part of the parable has always been a matter of entire indifference, from the fact that it is the history and conduct of the Younger Son, that it is to teach us the great lesson that is designed in the noted parables known as the parable of the prodigal Son." And by your permission and the aid of the Divine light, we will try to consider the lesson taught us by the parable. It is undoubtedly the doctrine of repentance that the Savior is teaching in the chapter in which the parable occurs. And in order to give us a proper understanding of the nature of repentance, he selects and presents three parables as illustrative of the doctrine he was teaching. 1. That of the lost sheep; and 2nd. that of the piece of silver, to show that it is one who is lost that may return or repent, to illustrate the truth of another assertion, that the Son of man came not to call the righteous, but sinners to repentance.

And having taught by these ilustrations that it is the lost whom he came to seek; and that it s sinners that are proper subjects of repentance; and that the angels of God rejoice at their return. He now puts forth the parable of the younger son to show how men became sinners, and in what way they

writer endeavored to arrive at a must repent in order to be again proper conclusion, as to who is restored into the favor of God.

It is believed by the brotherhood universally, and Bible readers generally, that children while in their infantile state, are not to be regarded as sinners, but they are the purchase of Christ's blood and will be saved without repentance. In fact they are not subjects of repentance. they cannot repent, not any more than the younger son could return to his father before he went away from him. Neither indeed can children be "brought into church" until they go out of it. Indeed there is precisely the same propriety in talking of "dedicating children to the Lord" as there would have been of bringing the prodigal back to his father before he had left him. How could the young man return to his father before he left his father? Would it not be folly to think of or talk of his going into his father's house when he had never been out of it? Just so in reference to bringing children into the church before they go out of it. This parable points out the conduct of men, that is young persons, and it also prescribes a remedy to all prodigals.

Their conduct is this, as soon as they get old enough to do business for themselves, they go away from God, they waste their substance in riotous living, and finally forfeit their title to the kingdom of Heaven, although it was a good substance, a good title, written by Jesus Christ in his agony in Gethsemane, sealed by his blood on Calvary, yet notwithstanding all this, the wretch wastes it by "riotous living" by engaging in the pleasures

of sin. Now poor youth, you are compass him about. He stands gone away from your father's house. Now he goes "into a far country" and "joins himself to a citizen of that country.' What country? the world. What citizen? the Devil. What does he want with him in this worldly country? he wants him to feed swine, that is, cultivate, nourish, and raise up more as wicked as yourself, to serve him as you do. Such is methinks the devil's bidding to those who leave their Heavenly Father and enlist in his service. But we learn in Heb. 11: 25, that the pleasures of sin are but for a season, and thank God that it is so. Were it not so, were the pleasures of sin continual without remorse or famine, there would be but few prodigals that would return. Well, when the sinner has wasted all his substance, the famine, the mighty famine, will arise in that country. This world is no longer a garden of pleasure, but all is starvation and prospective death.

He now begins to suffer with hunger, that is, a guilty conscience haunts him. He spends sleepless nights; he is troubled. What next loes he do? he now tries to satisfy is guilty soul by partaking of the rusks of which the swine, his wicked companions do eat. These may be partaken of at the bar, the gaming table, the race ground, or whatever riotous living they may choose to engage in. He vainly tries to fill himself with these, but no man

upon the rock of dark damnation, and the fiery volumes of eternal despair roll under his feet, and in this condition he must die, die eternally if God will not with tender mercy rescue him.

We read in the 17th, verse "and when he came to himself. This is a glorious and happy epocha in the sinner's history. Yes, bring a sinner to himself, and you can bring him to Christ and to God. But I have always found this the most difficult of all the tasks in my little experience in the ministry. In fact I believe a sinner will never come to himself, but will rush headlong down to ruin, if God will not stop him, and bring him to himself. We have a faint illustration of this part of our subject in the case of Balaam, when at the solicitation of Balak he went to curse Israel. He persisted in his wicked course until God brought him to himself by presenting the angel in his way with a flaming sword, and Balam saw where he was, "he bowed down his head and fell flat on his face," Num. 22nd. ch. We read in Romans 1st. ch. that the Gospel is the "power of God unto salvation." Again, it is the sword of the Spirit,' Eph. 6: 17. "And I saw another angel flying in the midst of Heaven having the everlasting gospel to preach to them who dwell on the earth &c. Rev. 14: 16.

From these considerations it is can satisfy him with these, they plain, that it is by the preaching of do not fill the vacancy in his breast, the gospel to them that are prodiwhich can only be filled by the love gals, to them that are in a far counof God being shed abroad in it. try, to those who are in the service Here the young man is in a dread- of the citizen of that far country, ful condition. The horrors of hell far from God; it is by the faithful

way like the angel did in the way best robe. And they will put a of Balam; it is, we say by such ring on his hand, "the bond of love means that God will bring the sinper to himself. And when brought and put shoes on his feet. What to himself, we can easily bring him to God; yea, he will arise and go to his Father, and will confess his sins and beg for forgiveness. It is in this act of arising and going to the father, that I recognize the act of repentance. For repentance is an act toward God. Acts 20: 21. It is an action leading from sin-"repentance from dead works. Heb. 6: 2. So it is when the sinner leaves his sins, and returns to God, that he repents. In fact, repentance towards God, is returning to God, as the young man did when he arose and came to his father. in order that he may repent, he must be brought to himself; and in order to bring sinners to themselves, the everlasting gospel must preached to them, yea to all nations. Oh brethren, how much of it do we do? do we engage as much in the work as we should? Will our brethren try to do a little more of it? Will the church awake to her duty? See how many precious souls are perishing for the want of the word being faithfully, purely and truly preached to them. When the sinner repents, he repents towards God the Father, Acts 20: 21. And the Father gives him into the hands of the Son, John 17:24, and the Son converts him by remitting his sins; this he does through human instrumentality. The filthy rags will be taken off, and the best robe will be put on him by the servants. What is this best robe? answer; Paul says, "as many as

minister appearing in the sinner's put on Christ. This is the very which is the bond of perfection, are these? "And having your feet shod with the preparation of the gospel of peace. And the fatted calf was killed. What is this? Oh, the feast of charity. Is that all? O no! the Marriage supper of the Lamb.

> We leave the reader to follow the subject with his own thoughts into eternity, and eternal glory, after all things are subdued under the feet of Jesus Christ. The above are some of the thoughts presented to my mind by an investigation of this noble parable. And let the elder son represent what he may, I think all my readers will know who the younger son represents, and this is what the Savior intended for us to know, and knowing that we may profit by it.

"May Brotherly love continue."

P. J. B.

For the Visitor.

THE OVERTHROW OF SODOM AND GOMORRAH.

"Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Gen. 19: 24-25.

The inhabitants of Sodom and Gomorrah had become wicked as will be seen by the 15thverse. The angel said to Lot, have been baptized into Christ have "Arise take thy wife and thy two thesec ommands strictly obeyed? been done in Tyre and Sidon, they They were not; the second one was would have repented long ago violated.

Lot's wife looked behind her. many hundred years ago, yet it im- the minds of the people. parts doctrine useful to us. In the New Testament of our Lord Jesus the case or condition of Lot's wife Jesus the true Messiah.

daughters which are here, lest thou and the surrounding vicinity, is embe consumed in the iniquity of the blematical of the consummation of city." Thus you see the people had the world. "Likewise also as it become iniquitous or wicked, and was in the days of Lot; they did Lot being a just man, and God be- eat, they drank, they bought, they ing merciful, (as he is to his people) sold, they planted, they builded; did not wish to consume him with but the same day that Lot went those wicked opposers of religion. out of Sodom it rained fire and Hence the command, "Escape for brimstone from heaven, and destroythy life &c., 17th. verse. Thus you ed them all. Even thus shall it be see God did not wish to destroy the in the day when the Son of man is good. He further tells them "not to stay in all the plain, or to look 29, and 30th. verses.) Those that back, "but escape to the mount- are wicked and hypocritical, and ain" lest they should be consumed will not obey the gospel of our with the wicked inhabitants of Lord and Savior Jesus Christ, will those cities, for they were about to then be cut off and destroyed as be destroyed with fire and brim- were the Sodomites. Their punstone. The 17th. verse contains ishment may even be greater, (i. e. four commands: viz. "Escape for the wicked living in a gospel land thy life; look not behind thee; and not obeying it.) Christ says to neither stay thou in all the plain; the Pharisees, "If the mighty works escape to the mountain." Were all which have been done in you had sitting in sack cloth and ashes."

Great God! forbid that similar She no doubt was anxious to see language should sound in our ears how Sodom with its multitudes of at the judgment day, such as the people appeared, or fared. We will following: O ye Americans, if the further notice the punishment in Sodomites had had the privilege of flicted for the violation of the one working out their soul's salvation commandment. By examination of as you have in a land of Bibles, the 26th. verse we find "She be-they would have repented.—May came a pillar of salt," and there the Lord enlighten the minds of stood as a monument of the wrath of God against her for breaking his we fear that great darkness is in command. Although this happened the land, and gross darkness covers

Much is said about the world it is said, "He" that breaketh the being Christianized at the present least of these commandments is time. But it seems to me to be guilty of the whole." Our Lord to the contrary. We see men deand Master calls our attention to spising the true, simple doctrine of in the 17th. ch. of St. Luke, and the world is becoming Christianized 32nd. verse, in the following words: as it is said it is, from whence is all the wickedness now so abundant in "Remember Lot's wife." The the world? I fear, yea I very much Lord wishes to remind his people fear that the time has arrived that that she lost her life by disobeying false teachers and blind leaders of God's command. So if men now-a- the blind, are abroad in the land, days do not follow Christ's direc- deceiving the nations, and making, tions, they will perish. The de- or instituting for the commandments struction of Sodom and Gomorrah of Christ, forms of their own getting

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soul cheering commands of the is striking and pleasant. Midway Savior. Dear Brethren in the Lord, on the road is a well of pure water let us beware that we be not de- and delicious, supposed to be the e ived by those pretending to be one of which David so longed to the followers of the meek and lowly drink. 2 Samuel 23: 15-17. Jamb of God, but by their works deny him and his holy commands.

"Come out from among her my people that you be not partakers of her sins."

Now since we have Christ our great Head and Master's commandn ents in plain language, let us do our utmost to obey Christ as he also obeyed his Father; not only in part, but in every particular. "Teach them to observe all things whatsoever I have commanded you," saith Christ. Matt. 28. In conclusion I would say, let us devote more of our time to the spread of the Gospel, and the conversion of mankind.

W. B.

Walnut, Pa.

Selected for the Visitor.

BETHLEHEM.

"among the thousands of Judah, and is little mentioned in jewish history. Yet no city except Jerusalem is dearer to christians, as it was the birthplace of our Savior. Micah 5 : 2.

It lies six miles south of Jerusalem, by a rugged and hilly road; and is now called by the natives Beit-lahm. In going to it from Jerusalem you pass near Rachel's Tomb, less than two miles from by a monument, (or pillar.) Gen. 50: 19, 20,

up, and laying aside the plain and point, rising beyond a deep valley,

The houses of Bethlehem, (or Beit-lahm) are solidly but roughly built, on very narrow streets, and many are in a rninous condition. The most conspicuous object is a huge fortress-like monastery, at the eastern and lower end of town, enclosing various buildings; one of which, the Greek chapel, covers the traditionary "cave of the nativity." The very spot, as the monks pretend, is marked by a star made of silver and gems, around which an inscription in Latin, states that "here Jesus Christ was born of the virgin Mary." It is known that the Arabs, in case of need, shelter themselves and their flocks in caverns; but it is not probable that a subterranean cave, difficult of access, such as is now visited, was the stable of the inn at Bethlehem.

A recent traveller, Dr. Olin, says, "The environs of Bethlehem are beautiful, but cannot be said to be Bethlehem was a small city well cultivated. The soil is fertile, but is encumbered with rocks. The deep valley on the northern side of the town, overlooked by the road to Jerusalem, presents a scene of beauty and luxuriance unrivaled, so far as I have yet seen, in Pales-The steep hill-sides by which it is bounded are terraced with great labor and care, and covered with fine fruit-trees. This delicious spot may be taken as a specimen of the general appearance of the hill-country in the prosperous days Bethlehem, and a little west of the of the Jewish state, and of what it road, very possibly on the true site might once more become under the which we know was long marked fostering care of a good government.

Somewhat nearer It is only under the walls of Bethlehem is a high ridge, offering considerable towns that agriculture a fine view both of that city and of is practicable. Within two miles of the Dead Sea; the latter, though Bethlehem fields are permitted to twenty miles off, seeming very near. lie waste, which once employed and The view of Bethlehem from this amply rewarded the labor of a nu-

merous peasantry. The Bedonins. who are always in the vicinity. seize the fruit and corn even before they come to maturity. Under such discouragements, little attention is paid to agriculture. The people of Bethlehem make crosses, beads, and various ornaments, of pearl, and of the wood kernels of the olives that grow in and about the garden of Gethsemane. They supply with these the bazaars of Jerusalem, and press them upon travellers with annoving importunity." They are mostly nominal Christians, and number perhaps two thousand.

In the valley of Bethlehem, more than three thousand years ago, Ruth gleaned after the reapers in the barley harvest; -in the gate of the city she was publicly betrothed to Boaz, and from them David and Christ descended. Ruth 1: 4 Here David the shepherd king was born, and anointed by Samuel the prophet to his royal office 1 Sam. 16. On the hills and fields around he fed his father's flocks, and praised God with harp and psalins. Over the same fields, ten centuries later "a great multitude of the heavenly host" sung in honor of Christ's advent; while in a corner of the half covered court of the inn of Bathlehem the Redeemer was born. Here he received the worship of the wise men and of the shepherds; and here the bloody Herod sought him in vain. The prophecy of Micah 5 ch., 2 verse, was fulfilled, (which reads thus: But thou, Bethlehem, Ephrata, though thou be little among the thousands of Judah, yet out of thee shall Le come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting, or as the Hebrew renders it, the days of eternity) So will b the prophecy in the angel's song: "Glory to God in the highest; and on earth peace, good will towards all men."

S. W. B.

A PROPHECY OF THE LAST TIMES.

"But this know thou, that in the latter days hard times will come; and men will be lovers of themselves, and lovers of money, boasters, proud, censorious, unyielding towards their own people, denyers of grace, wicked calumniators, addicted to concupiscence, fercious, haters of good, treacherous, rash, inflated, attached to pleasure more than to the love of God, having a form of respect for God, but wide from the power of God Them who are such repel from thee"—2 Tim. 3:1—5.

The following graphic picture of these last times is taken from the New York Independent, May 31, 1860. Is it not a fulfilment of prophecy?

MAN'S NATURE, AS INTERPRETED BY

THE PREVALENCE OF CRIME.

It was well remarked by one of the speakers at the recent anniversary meetings in this city, that the present times bid fair to be distinguished, in this country at least, not especially as a period of art, of liberty, of humanity, f general comfort or general culture, but pre-eminently as a period of CRIME. The progress and the prevalence of even the grossest forms of wickedness, in different places, and among diverse classes, are facts frightful to observe, and more frightful to ponder. Every newspaper is laden with the records of such. Dishonesty, licentiousness, violence, murder, they do not meet us as exceptional instances; they make the staple of the news of the day; they load and darken the columns of all journals; till one trembles almost to take up the morning paper, is afraid to have it read in the family, and lays it down with a sense of heart-sickness, a saddening impression of ineffectiveness of our means of public moral and

religious instruction, a keen apprehension of what is to be expected in the future.

It is not the rich and luxurious, alone, among whom such evidences of viciousness abound. It is not those who are avowedly worldly and godless in their life. Mechanies, merchants, farmers, teachers, physicians, lawers, ministers of the gospel, men high in social rank and in political influence, women as well as men, the young not only but the aged, in well-nigh equal measure, the refined and cultivated as well as the coarse, all seem to be smit with the foul contagion,—and suddenly to break out with the vile and hateful leprosy of sin. Not crimes of dishonesty alone are common; but the murder of wives, of husbands, of children, of the most confiding and affectionate friends, a horrible lustfulness, the most flagrant and fiendish violations of faith,—all seem as common as the blossoming of trees, and are coming to be spoken of as familiarly and frequently, and with nearly as little apparent concern as are the most ordinary and trivial facts.

No one, we think, can feel that in this descriptive outline the case is at all overstated; that any slightest exaggeration of the truth is either intended or allowed. The same impression must be made upon all whose eyes and ears are measurably open to what is publicly passing around them, and who contrast this present state of things, not against some ideal plan of the social state, is, in fact, precisely the same in some fancy of their own as to what might be, but what never has been; or even against the comparative pureness of the manners of our fath- the Pharaohs.

ers, but against the actual state of society as it was in this country only twenty or thirty years ago. That was not Arcadian, but it looks almost so in comparison of the present. It certainly is true that excesses of crime are vastly more common now than then, and that what would then have shocked a community so deeply and indelibly as to be remembered and recounted for years, is now forgotten beneath the impression of that which follows it, in a few days or weeks. A sense of unsafeness begins to prevail throughout many circles. A sudden death can hardly anywhere occur without exciting the suspicion of foul means. Elopements and domestic infidelities are so common as hardly to excite any remark unless perhaps a ribald jest. no sense of strangeness is awakened in the public mind by the story of even a parricide or a wife-murder.

There are many thoughts suggested by this state of things, as also many duties that are palpably impressed by it, to some of which we may very likely have occasion hereafter to refer. But there is one truth so plainly preached by it, and in itself so important and imperative, that we cannot but advert to it a moment here. It would seem impossible that all thoughtful persons should not be at once and equally reached by it, and should not equally recognize the proof of It is, that HUMAN NATURE, as unchanged by grace, is now JUST AS DEPRAVED AS IT EVER HAS BEEN; its character, and the same in its tendencies, that it was in the age of the Roman amphitheatre; that it was in the days of the Ptolemies or

and instruments for such revela- the level of millenial attainment! tion become more complete. We have not always been as ready as we should have been to perceive and to feel this; but it is true, nevertheless, and the papers now proclaim it with million tongues, and a most appalling and unanswerable emphasis.

son; the ornamentation on the out-still, at the root, identical. arrested the process of decay un- no more Godlike than before.

An intense and passionate selfish-the woods; the housing of manness is at the heart of it. It does kind in marble or in freestone to not seek the interests of others, but have cleansed their inner spirit, primarily its own. It does not and made it less vile and less deadseek to honor God, but to gratify ly than it was when the unlettered its own ambition and passion. It tribes dwelt in huts or in tents. does not acknowledge allegiance to Perhaps we all have felt something virtue, but aims at indulgence, mas- of this. And not a few have really tery, pleasure, at whatever cost, accepted the plausible idea that all and at whatever hazard; and so it these material means and mechanhas in it the quick seeds of all crime, isms were raising a sort of inclined and only shows these more fearful- plane, up which men would pass by ly and boldly, in more terrific insensible degrees, till without forms of exhibition, as its means help of grace it should lift them to

Away with such dainty and delicate theories! The times denounce them, and unanswerably demonstrate them short-sighted and pernicious! Man is to-day, unchanged by God's Spirit, precisely what he has always been. He is in Massachusetts, in New Jersey, in New York, what It is one of the wide-spread er- he was in old Rome or older Babrors of our day, -most disastrous ylon. This city is Nineveh on anand most dangerous,-the notion other continent, wanting only its that our institutions of freedom, readiness to repent. The mechanwith an outrunning commerce, a ic at Weymouth, if guilty as alleged, copious prosperity, a generally dif- is Caligula or Tiberius, with only, fused intellectual cultivation, the thank God, a less opportunity. discipline and invigoration of the The preacher poisoning his wife, popular mind, the accomplishment wants only a different occasion and of great outward and material arena to repeat the worst horrors of works, the wide circulation of re- what we are wont to call, by way ligious instruction, - that these of eminence, "the Dark Ages." have essentially elevated man's na- The outward glitter and garnish of ture, and made it less sensual and society have not availed to regenergross than it was. The gilding on ate man, to reform or essentially to the drug has been believed to have restrain his nature. His manners eliminated from it the radica! poi- may be modified, but his temper is side of the sarcophagus to have wealth is greater, but his heart is derneath; the placing of the tiger now, as of old, carries in him the in zoological gardens to have made furious volcanic fires of idolatry, him less ferocious than he was in and of lust, that may break at any

time into lurid and devastating! manifestation. He is hardly afraid and let the force of its meaning and of the law man has made; not at the lessons of its verity instruct all of the law which is higher than and inspire us as of right they this, the ground of its authority, ought. the measure of its justness, and which has the Eternal and Omnipresent for its executive. He may shrink from human courts, but not from the great assize of the future. He is at heart just as godless as ever, and just as rebellious; making gods for himself of his pride and his lusts, and of his greed for worldly good, and wishing that the Almighty were out of the way; ready to hurl him from his throne each moment, to gain the l'berty of unlimited indulgence; of doing precisely what he wishes! we get to the centre of the nature of man as shown in the current history of our times, it is precisely this that we find there,—unchanged by years; unremoved by the progress of outward civilization; tastes and tendencies just as vicious as ever; capacities for cruelty, treachcry, falsehood, for crimes of every grade and dye, exactly the same in kind and in measure that have been shown along the bloodiest massages of the past; -any other description of this nature misstates it; any other view of it essentially misconceives it. To try to change it by any other means than those which reach the heart itself, and rectify that, is to treat its inward hurt too slightly. And it is not the pulpit that now alone or chiefly preaches this; but it is the common speech of men. A thousand newspapers are every day announging and repeating it, with an appalling irresistible energy, to the whole reading world!

Let us think of this, and feel it!-

With such a picture of human society, in its best and highest condition in the Christian world, who can look for a temporal millenium, or the conversion of the world?

The world is now as it was in the days of Noah and Lot, and just as the Savior declared it would be in the day of bis coming. What wait we for but the filling up of the prophetic periods, when God shall "cleanse his sanctuary," and "make all things new?" "Come, Lord Jesus, and come quickly."

Voice of the Prophets.

For the Visitor.

THE AMERICAN AUTUMN.

This is the most delightful, interesting, and instructive season of the year. Our springs are too humid and chilly; our summers too hot and dusty; and our winters too cold and tempestuous. But autumn comes, that soft twilight of the waning year, and is ever delightfully temperate and agreeable. When the trees are bending with the loads of the ripe fruit, and the vine yielding its luscious clusters of grapes! When the trees put on their rich and variegated mantles after throwing off their light green drapery! In this country autumn comes not in "russet mantle clad but" like a triumphant emperor arrayed in "gorgeous robes of Syrian dyes." We read of Italian skies, which nature has created for

man's comfort, where the earth is And busy squirrel hoards his winter store: never chilled with the frost and snows of winter, and we often long to visit those sunny climes where the birds have "no sorrow in their song, no winter in their year." We also read of tropical evergreens which enrich the earth, and make it seem like an Eden of plenty. But where can we find a season of such unrivaled beauty as the autumn of America. We may explore the other four divisions of the earth in vain. To them has been given balmy springs, summers of plenty, and winters of mildness. But to our own land alone has been given this season of magnificence and abundance. Most of our poets have sung the song of this season-all varying from each other, and all beautiful like the many tinted leaves of the groves. pensive Byrant says,

"The melancholy days have come The saddest of the year;"

But we resist the temptation to quote these beautiful lines as they are so universally known. this objection does not apply to the delicate lines of poor Brainard which has seldom been copied, is in little repute, but which contains the true inspiration of poetry.

"What is there saddening in these autumn leaves?

Have they that 'green and yellow melancholy,' That the sweet poet spake of? Had he seen Our variegated woods, when first the frost Turns into beauty all October's charms-When the dread fever quits us-when the storms

Of the wild equinox, with all its wet, Has left the land, as the first deluge left it, With a bright bow of many colors hung Upon the forest tops, he had not sighed. The moon stays longest for the hunter now The trees cast down their fruitage, and the blithe

While man enjoys the breeze that sweeps along The bright blue sky as we bim, and that lends Magnificently all the forest's prile.

O whispers through the evergreens, and asks What is there saddening in the autumn leaves?"

I have said this is an instructive season. When we see the trees robbed of their youth and beauty and the foliage blighted with the biting frost, we are reminded of man in his spring time, but slowly ripening for the grave, as the frosts of age chill his frame, and change his youthful aspect, for the tottering frame and whitened locks.

And as the trees which will shortly lose their foliage and seem to decay, but which are still kept alive by the live current within, so man loses this tenement of clay, sinks into the tomb, and seems to perish. But there is principle within which will one day infuse new life into the dead. And as the trees and plants, some of which will bud and bloom in the spring, so some of the children of men will rise into a new and glorious life, but some will perish forever.

HATTIE.

Queries.

1. Concerning the binding MATT. 18: 18.

Dear Editors of the Gospel Visitor: I would like you to give us the explanations on a few texts of Scripture if you think them worthy of notice. 1. Matt. 18: 18. "Whatsoever ye shall bind on earth shall be bound in heaven." When shall this binding take place?

Answer. — When the church avails itself of all the helps which its Divine founder has provided for it, it will decide correctly upon whatever matters properly come before it. And its decisions when thus made, will be sanctioned and confirmed in heaven. And then whatsoever shall be bound on earth shall be bound in heaven: and whatsoever shall be loosed on earth shall be loosed in heaven. As the question refers more particularly to the time of binding, we would say, that things are bound in heaven, or receive the sanction of heaven, as soon as they are bound according to the gospel on earth, although the agreement between the decisions in heaven and on earth may not in all cases be made manifest before the day of judgment.

2. On John 5: 25.

In the following text, who are the dead spoken of? "Verily, Verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

Answer.—As we have in the 24th. verse, or in the verse which precedes that to which the query refers, the following phrase, "is passed from death unto life," and as this evidently expresses the change which takes place in sinners when they are converted, when they are brought from a state of spiritual death into a state of spiritual life, we think that the 25th. verse refers to the same change, and "the dead" in the query means those who are sins." dead in "trespasses and Eph. 2: 1.

3. ON Eph. 4: 1.

What gave rise to the saying of the apostle, "I therefore, the prisoner of the Lord," Eph. 4:1. "In what sense was he the prisoner of the Lord? Does it mean that he was taken prisoner by the Lord, whed he was apprehended by him on his way to Damaseus, or that he was taken prisoner by the officers of the law for preaching Christ?

Answer.—Paul says, 1 Cor. 7: 22, "For he that is called in the Lord, being a servant, is the Lord's freeman." And to apply the term prisoner, to those who have submitted to the truth, and who have yielded to the Lord, does not seem to be justified from the common meaning of the word, nor from the use that is made of it in the Scriptures. We therefore think he was the prisoner of the Lord because he had to suffer in bonds for his fidelity to the gospel.

4. ON MATT. 24: 15.

Dear Brethren: Please give an explanation of Matt. 24: 15, through the Visitor.

J. U.

Answer.—The verse referred to in the query reads as follows: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth, let him understand.)" "The abomination of desolation" seems to mean the Roman armies, which had on their standards images and objects of adoration which were held in abhorrence by the Jews. These Roman armies which were an abomination to the Jews, were to spread desolation in Jerusalem according to

Daniel 9: 27, where it is declared, power, are indications of the ap-"And for the overspreading of abom- proach of the last days. ination he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." The profaning of the temple by taking into it those things which were considered an abomination by the Jews, is most likely the circumstance alluded to. The parallel passage in Luke 21: 20, makes it plain that reference is made to the Roman armies. that passage we have the following language; "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

But as the destruction of Jerusalem was a type of the more general judgments of God which are to come upon the world in the latter end of the present dispensation, "the abomination of desolation standing in the holy place" may likewise refer to the false doctrines and erroneous practices introduced into the Christian system and which will bring the judgments of heaven upon an apostate Christen-"This know also, that in the dom. last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to rents, unthankful, unholy, without affection, trucebreakers, natural false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1 -5. The prevalence of these evils, and a form of godliness without the

On John 10: 1.

Also please give an explanation of John 10: 1.

Answer.—The passage referred to reads thus: "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." 10th. chapter of John is a continuation of a discourse of Christ with the Pharisees, in which he reproved them and vindicated his own character as the Messiah. The Pharisees claimed to be the shepherds of the flock or the pastors of God's people, and charged Christ with being an impostor having no right to teach because he received no authority from them. He uses the parable of the sheepfold, and declares that "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." The door was the proper or lawful entrance into a building. The Pharisees were not the lawfully accredited shepherds of God's flock, and, consequently, had not entered in by the door, and were therefore, as thieves and robbers. Jesus as the true teacher sent from God, and as the good shepherd, came in the lawful way-in the way pointed out by the prophets of the Lord. therefore, he came in by And, the door, and the Spirit descended upon him from heaven, and the Father gave his testimony, "this is my beloved Son, in whom I am well pleased."

The Family Circle.

THE STUDY OF CHILDREN'S FACES.

It is interesting to study human nature in children's faces—to see the effect of different modes of education upon divers developements of mind and body. Many children look sour, wil ul and ugly; some sad, even; while others look sweet, pleasant & happy, as children should.

Much as perfect or diseased physical natures, proper or improper diet, may have to do in producing these appearances, home discipline and example, as a general thing, have more. - Mothers do not realize that they fasten their own feelings, so far as expressed, in their offspring. She who scowls and frowns habitually, must not expect her child to look joyful, but gnarled or surly. Like mother, like child; only she who "sows the wind" in the heart of her daughter, may expect to see the whirlwind gather and burst forth, as our harvests are generally more plentiful than the seed we scatter. Select a very pleasant-looking child, & notice if it has not a very pleasant-looking mother-one who answers many of its thousand & one questions with a warm, loving smile, instead of turning away the inquiring mind, and fretting at its endless teasings.

Who of us, amid continual irritation, would preserve the same benignity of countenance? and can children be expected to do better than their seniors and teachers in this respect?—How I pity the half dozen offspring of her in whose house there is no acknowledged ruler, save, perhaps, the youngest thild! These youth do not look

very happy—much less so than though they had been taught obedience to parental authority, for their mother neither feels nor looks very joyful.

But displeasing as is a surly-faced youth, a sad child is indeed a sorry sight. If its body has much vitality, a sensitive soul breathes an incongenial atmosphere, probably in the very heart of home. Childhood should be laughing, rosy, sunny! and when it is thus, how attractive! I had almost said, how beautiful are they who represent it, though their features be very unsymmetrical! Many a mother is overburdened with care and sorrow. whose is a continual struggle with the heavy artillery of life, it is true, when it is hard to wear smiles: vet chafing and fretting cannot lighten her burden. She must look to God, who will do all things desirable for her-He who loves to see his creatures happy.

PARENTAL SYMPATHY.

Parents express too little sympathy for their children; the effect of this is lamentable.

"How your children love you! I would give the world to have my children so devoted to me!" said a mother to one who did not regard the time given to her children as so much capital wasted. Parents err fatally when they grudge the time necessary for their children's amusement and instruction; for no investment brings so sure and so rich returns.

The child's love is holy; and if the parent does not fix that love upon himself, he deserves to lose it, and in after-life to bewail his pover-| sequence of unprecedented drought erty of heart.

and it must gush out toward some-upon the subject. And I will first body or something. If the parent say, we had no rain to moisten the is worthy of it, and possesses it, ground over four inches for one he is blest: and the child is safe. year. Some time this week, we When the child loves worthy per- had one shower. In February one; sons, and receives their sympathy, in May another; in August perhe is less liable to be influenced by haps three or four smaller showers the undeserving; for in his soul are merely to start the eaves to drop. models of excellence, with which We had no snow to cover the he compares others.

spective tendencies of good and bad teelings. They can talk to them about flowers, birds, trees, about angels, and about God.

They can show interest in their sports, determining the character of them. What is a surer way than this of binding the child to the heart of the parent? When you have made a friend of a child, you may congratulate yourself you have a friend for life.—Life Illustrated.

THE DROUGHT IN KANSAS-AN APPEAL ---

Lawrence, Kansas, Sept. 13th. 1860. Dear Brethren:

reports in different papers of the degrees. And on four days of the

that has visited our new country, I The child's heart is full of love, have concluded to say something ground last winter. Thus from the Any parent can descend from his Kansas river to the south line of chilling diguity, and freely answer Kansas, and as much further as we the child's questions, talking famil- have heard from, the drought is iarly and tenderly with him; and severe. North of the river, it is when the little one wishes help, the the same until the Nebraska line; parent should come out of his ab-there we hear the farmers have stractions and cheerfully help him. raised some corn, perhaps enough Then his mind will return to his to bread them. And on the border speculations elastic, and it will act of the Missouri river at one point, with force. All parents can find a there is some corn. The balance few minutes occasionally, during of the territory is a failure. Wheat the day, to read little stories to the has heretofore yielded productively; children, and to illustrate the re-this year, the twentieth bushel sown is not harvested. If we would have had dews as in former seasons, there would perhaps have been corn enough to have breaded the people, but these we had not. The winds blew from the south regularly through July and August, and some days were too hot for env human being to be out.

We believe from appearance, that had we been blessed with one good soaking rain the first or second week in August, such was the amount planted and sown, that there would have been a full supply. But instead of rain, the thermometer stood in July and August in the shade at 110 and in some Seeing various localities I am told it stood at 116 condition of our Territory, in con- first week in September it stood

from 100 to 104. The farmers sow- find support until harvest, when we ed all the buckwheat seed they hope that God will again bless our could get, and the rain in August fertile lands with a crop. brought it up, but the last hot weather withered it up. Our gardens are as destitute of vegetation as in March. The potato vines are still growing and good size, but their season is past. Thus you see the people of Kansas are left without anything to subsist upon until next harvest. The people used every exertion in their power. They plowed, planted, and sowed until it was too late. And so all hope is fled, and the people are left in despair. There are many poor in Kansas; many lost and spent, in our troubles here, all they brought. There are perhaps forty or fifty families of Brethren in Kansas. Some have funds to buy with until harvest, others are out of funds now. If the Brethren could sell their surplus lands and stock, they could all do. but there is no sale for any thing but clothing and provision. Now I do not wish to make this article unreasonably long brethren, but this is the condition in part, of the poor in Kansas. dear brethren, let us be thankful to God whose blessings extend as far as his unbounded power, that he has not withheld the rains and dews from the northern states with their immense population. Had the drought extended over our whole country, all the treasures in our land could not have procured the necessaries of life, and famine and suffering would have been our lot. But as the northern states have been blessed with an abundant harvest, we still hope, that by the charity of the brethren and friends in the northern states the poor will you give this a place in the Visitor

There has been wheat sent here from Wayne county Indiana, but the freight and commission are two dollars per hundred weight, and in some cases more, which is near what the price of wheat is at Kansas city, and the money is not here to redeem it. So if the brethren or friends desire to send aid to the poor, they had better send the monev to their brethren or aquaintances, and send it to the nearest post or express office. Our address is at Lawrence, Kansas Territory.

O what a change can be brought about in one year. Last fall the price of corn was from 18 to 20 cents, and the cry was, what will we do with our large surplus. Now the cry is, what will we do for bread until harvest. But brethren, let not this drought, which is a providential occurrence, discourage any of you who desire to come to the west. The vast rich prairies remain, and the climate is pleasant, and we trust; the fruitful seasons will return again. I think I may say that at least one fourth of the land bought in Kansas is under mortgages to eastern speculators, and these mortgages will be due next spring, and to purchase the land at a low price would be doing the present owners a favor, and prevent it from falling into the hands of speculators. The water in Kansas is very low. But each neighborhood has plenty for house use. Stock had to be driven in parts two miles to water. Brethren will

soon, for the benefit of the needy. Delegates, Samuel Harley, Jacob The grace of God be with you. PRICE and JACOB REINER. JACOB ULBICH.

Remarks on the above.

Would it not be well for those brethren who live in those districts where the drought will make it necessary to have assistance rendered to keep the people from suffering, to appoint a committee to receive and distribute the funds their friends in the states may send them?

Eds.

Proceedings of a Meeting held in Eastern Pennsylvania upon the subject of Evangelism.

Pursuant to the advice or suggestion of the committee appointed by the Y. M. of 1859, who reported to the Y. M. of 1860, Br. J. H UM-STAD of Green Tree church, Montgomery co., Pa. issued a call to the brethren of the churches East of the Susquehanna river, to send delegates or letters to a meeting of delegates to be held at Green Tree church on the 22d. of September, to consider those suggestions for the furtherance of the Gospel in the work of Evangelism.

The meeting was organized by appointing br. Jacob Gotwalts moderator, and I. Price Secretary.

The following named churches were represented on said day at said place:

Green Tree church, Montgomery co.

Delegates, JOHN H. UMSTAD and JACOB GOTWALTS.

Indian Creek church, Montgomery Co. Pa.

WILLIAM NYCE and ABRAHAM CAS-SEL, volunteers to the call.

Whiteoak church, Lancaster co. Pa. was represented by letter.

Conestoga church, Lancaster co. by letter.

Big Swatara, Dauphin co. Delegates, WILLIAM HERTZEL and WENDALL HENRY.

Tulpehocken church, Lebanon co. Delegates, Christian Bucher and JOHN L. ZUG.

Little Swatara church, Lebanon and Berks co.

JOHN HERTZLER and GEORGE GIP-

North Coventry church, Chester co.,

Delegates, John R. Price, A Grubb and WILLIAM PERCHES.

Philadelphia church. Delegate, John Fox. CHRISTIAN CUSTER, volunteer.

Germantown church. Delegate, John Price.

New Jersey church.

Delegates, ISRAEL POULSON and ENOCH HOFFMAN.

If there be organized churches East of the Susquehanna River of the Brethren not named in the above, we desire that they may report to the next meeting.

On motion, it was resolved that the deliberations of the meeting be open to participation to all the above named Brethren, but in any vote of action taken, each church be entitled to two votes.

There was expression of desire on the part of all the churches to do what was best for the cause of the Master. All appeared burdened

with a sense of the responsibility ing wants-and thus proving the we are resting under to promote Gospel truth and Gospel life.

There was, however, a fear manifested in relation to the pernicious effect which might result from the new feature of a treasury provided for that puspose.

To provide money funds, to promote gospel truths, struck the minds of many as a new and dangerous feature. And it was feared that there was a disposition to pattern after other than gospel examples.

There was unity of thought or voice, that the responsibility of spreading the gospel rested on each individual member. But whether, a few, should give all their time and effort, and be supported by the remainder, while all that other portion of the church should each cast in a mite in pecuniary form—or whether each should be an evangelist in life, teaching by practice how to obey the gospel-And such only go forth as felt deeply impressed with the duty-relying upon the faithfulness of the body of the brethren to sustain them as aid was needed, were the points upon which a diversity of opinion obtain-There were strong fears expressed by several, perhaps a large majority, of the pernicious tendency of a treasury. Yet all were anxious that more effort should be made. Those discussions arose under the consideration of the text referred to in the minutes of Y. M. on 1 Cor. 16: 2.—That store it was argued, was for the poor. Some thought for a special occasion. But Dear Brethren: manifestly, the majority appeared to think it was not for evangelism which I wish you to insert in the in the way now proposed, though Visitor for the benefit of the brethit might be for evangelism in the ren generally. The case is this: indirect mode of reaching needy There is a man by the name of souls by supplying their most press- DAVID SNELL, now in Indiana, who

spirit of Christ in the donor. There was life in the meeting-love manifested—amidst strong zeal, and a tenacity that the ancient characteristics of the Brethren be maintained. If we have departed from the humility, zeal, self-sacrificing spirit of our old Brethren who have gone before us, let us labor to get back from whence we departed, rather than mark out new modes of evangelism, seemed to the reporter to be the burden of many minds. Yet all felt a strong call for action, and amidst the discussion, the following resolution was offered:

Resolved that the churches of the Brethren east of the River Susquehana, constitute a district, for the more efficient promotion of the work of evangelism.

There were a few who desired no other organization than heretofore, -while others in argument favored the district effort, yet none seemed to be prepared for any definite action acceptable to the whole. some of the delegates desired to return home to receive more definite instruction.

Near the setting of the sun, it was resolved, that we adjourn to meet on Friday, the 26th. of October, at the same place, at the hour of nine A. M. for worship—and at 10 A. M. enter again into further deliberation on the same subject.

Further resolved, that these proceedings be offered to the Gospel-Visitor for publication.

Isaac Price, Secretary. Jacob Gotwaltz, Moderator.

Notice,

Cardington, O., Oct. 14, 1860.

I write to you a few lines

claims to be a preacher among the which accumulated during our abbrethren, and we hear that he has sence. Brethren, pray for us. been received as a minister out west. Now the truth is, he is no minister, and has been twice expelled for transgressions and will be expelled again when his case comes before the church. He has no authority from the church to speak in public, but the reverse. belongs to the Sciota district.

Elder CHARLES H. WOLFE, Sciota District.

Editors' Table.

OUR RECENT TRAVELS.

in the beginning of September, we all who have received our Prospecmade a short visit into the state tus, will make an effort to increase of Indiana. We visited the church the circulation of the Visitor in in the vicinity of Antioch, in Hunt-their respective localities. ington co. and a few of the churches think the tendency of our work is in St. Joseph co. More recently to do good; we are sure the design we visited several of the churches in of it is such. If therefore our circuthe western part of this state; lation is increased, our facilities namely, the church in Ross co., one for doing good, will proportionably of the churches in Highland co., and be increased. Will our dear brethsome half dozen churches in the ren and sisters respond to our re-Miami valley During our travels quest? we attended six communion meetings, and some thirty-five meetings besides. Several were added to the churches, and we had some very pleasant and soul refreshing Being requested by several of our seasons together in waiting upon brethren to publish a new edition the Lord. We were happy to find of the work of Alexander Mack sen.

OUR NEW PROSPECTUS.

With our last number we sent out our new Prospectus. We kindly request every one who receives it to make an effort to raise a large Should any receive it who wish to be excused from making any effort to procure subscribers such will please hand it to some others who will be likely to make, an effort. With some little exertion on the part of our friends, we think a good list can be secured in every neighborhood where the In the latter part of August and brethren are known. We hope that

ALEXANDER MACK'S BOOK.

the brethren, apparently, anxious we concluded to do so. And we to be doing the service of the Lord, thought it best to make a new and also anxious to have others translation, which we have accordenlisted in the same holy, happy, and profitable service. Our time it in pamphlet form, the German at present, and our room in this and English on the same page, but number, prevent us from giving in separate columns. We have givany thing more than this brief en in connection with the work, a sketch of our labors. As a number memoir of the author. The pamof the brethren wished to know phlet contains about 150 pages. of our welfare and our health The price is twenty-five cents sinafter our return home, we take this gle copy. Sent by mail, thirty-one opportunity to gratify them. Our cents. We shall be pleased to send health continued good, and at this the work to any who may order it. time we are quite well, and the We think the brethren will find Lord be praised that it is so. We the work to be interesting to them. are now in the midst of labors It defends the practices of the

Brethren. The relation which the author stands in to our brotherhood, is such, as to make it desirable that our brethren should know something about him and his writings

OBITUARIES.

Died in Ross co. O. September 12th, sister MARTHA MUMAW, wife of brother Philip Munaw, aged 48 years, 5 months and 14 days. She was the mother of 14 children, eleven of which were living at the time of her death. Our sisters death was peaceful and hopeful.

"Her flesh shall slumber under ground, Till the last trumpet,s joyful sound; Then burst the chains with sweet surprise, And in her Savior's image rise."

(As there was a mistake made in the following obituary when it was given, we have been requested to give it correctly.)

Died near Newton, Miami co., O. November 24th. 1858, sister MARY SOUDER, widow of Joshua Souder, aged 78 years, 10 months and 21 days.

Died in Morrison's Cove, Bedford eo. Pa. September 22, sister NANCY BECHTEL daughter of brother Peter and sister Elizabeth Bechtel, aged 25 years, 4 months and 21 days. She had been a member of the church about two years, and died in the hope of a glorious immortality. Funeral text Rev. 14: 12, 13.

Died in the Iowa river, church, Marshal co. Iowa September 1, 1860, brother RUDOLPH BOLLINGER, aged 73 years, 1 month and 7 days, leaving a widow of about the same age. This old couple lived together as husband and wife for many years, and have only two children left out of ten born to them, one living in Ohio, the other in this state (Iowa.) The widow feels if it was the Lord's will, a desire to depart this life soon, and to be reunited to her departed companion.

J M.

Died July 26, 1860, in Hancock co. O. Rome district, br. ISAAC SWIHART, aged 23 years, 9 months and 5 days—disease consumption. He was a worthy young brother, much esteemed by all around him. He was a single man and left a large circle of friends to mourn their loss. Funeral services by brethren Daniel Rosonberger and Elias Wiekard and the subscriber. Funeral text, 1 Cor. 15: 22—24.

JOHN P. EBERSOLE.

Brother Isaac is gono No more to return, Till the Trumpet shall sound To welcome him home.

• He will rise with the blest And then go to rest In the new heavens And there he'll be dressed With a crown on his head, And a palm in his hand, And sing ballelujah With all the redeemed.

Died in the Conemaugh congregation, Cambria co. Pa. June 18. brother JOSEHH DI-MOND, aged nearly 66 years. Disease—palsy. Funcral-discourse by brethren S. Benshoof, L. Cobaugh and D. Albaugh.

(This was overlooked for some time, on account of being in a letter concerning a different matter. Obituaries should always be written either on a separato paper, or at least on one end of the letter, so that they can be cut off without interfering with the other part.

Died near Somerfield, Fayette eo. Pa. August 8th. the youngest child of brother Largen and sister Sarah Hall, aged 1 year and 3 months. Funeral service by Elder J. M. Thomas. Text, 1 Cor. 15: 55—58.

J. M. T.

Died September 1, sister MARY SWEARER, wife of Samuel Swearer, aged 73 years. She had been a consistent member of the church for more than 30 years. She suffered much towards the latter part of her sickners but she bore it with christian patience and fortitude. She said that, although she had thought much about dying, death did not terrify her as she had a comfortable hope that when her sufferings were over here she would enjoy that peace which the people of God enjoy in another world. The church has lost a consistent member, her husband a good companion, the people of the vicinity in which she lived a good neighbor, and her children an affectionate and exemplary mother. But this is our consolation, that our loss is her everlasting gain. W. G.

Died in the Upper Canawago church, Adams co., Pa., September 30th. our dear brother SAMUEL L. BURKHOLDER, aged 60 vears, 1 month and 21 days. Our brother was a faithful deacon in the church, and we hope he has gone home to his reward. Funcral service by brethren Miller, Bucher and Longeneeker. Text, Rev. 7: 13—17.

Died in the berough of Lebanon, Lebanon eo. Pa. the 17th of September 1860, and was buried on the 20th in Germantown at the old Brethren's burying ground, brother WILLIAM LEHMAN, in the 76th year of his age. Thirtyfive years age he came as a member and deacon or minister of the church at Germantown, to Lebanon, where he resided ever since, and filled several offices of trust creditably, and preached also occasionally the gospel. He leaves behind a sorrowing widow and children and children's children.

Died near Fellowsville in Preston co. Va., July 25, 1860, ABRAHAM B., aged 9 years, 5 months and 5 days.

months and 5 days.

August the 5th NANCY C., aged 4 years, 4 months and 19 days. These were children of borther Ephraim and sister Sarah SHUCK, formerly of Pennsylvania. Disease: Diptheria. This disease is prevailing to a great extent in Northwestern Va. Funeral services by the writer from Rev. 1: 6, 7.

"Transient and vain is every hope,
A rising race can give,
In endless honor and delight,
My children all shall live."

HENRY WILSON.

PROSPECTUS OF

The base of the ba

For the Year 1861, Vol. XI.

To the PEL VISITOR is a monthly Clinian liagazine, edited and published by Henry Kurtz and James unto a Columbiana, Ohio. The blue of the work is and will be the pattern of a pure Christianity, with the doubles, practices, and experience, a minimal, established, and development of Christ and his inspired succession.

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We make our appeal to you, Brethren and Sisters, desiring you to give us your assistance for the increasing of the circulation of the next volume.

Please circulate this, or put it into the hands of some one who will.

HENRY KURTZ, JAMES QUINTER.

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arts. The School of American las been published for fifteen years, by the well-known Patent Solicitors, Messis. MUNN & Co. 37 Park Row, New-York; and has yearly increased in interest and circulation, until it has a lained, we understand, nearly 30,000 subscribers, which is the best of evidence that the jublication is appreciated by the read-

To those of our readers who may not be familiar with the character of the paper, we will state some of the subjects of which it treats. Its illustrated descriptions of all the most important improvements in steam and agricultural machinery, will commend it to the Wilgineer and Farm r, while the new lousehold inventions and shop tool are illustrated by engravings and described in its columns, with the practical receipts contained in every number, renders the work decirable to housekeepers, and almost indippensaa sliop for manufacturing new work, cr repairing old .- -

The Scientific American is published once a week, (every Saturday) e ch number containing 16 par s Letter; ress, and from 10 to 12 original Engravings of New Inventions, consisting of the most improved Tools, Linites, alls, Utensils, making 52 numbers in a year, comprising 532 pages, and ever 500 Original Engravmus, printed on leavy fine paper, in a form expre sly for binding, and allfor \$2 per annum.

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Hon. Judge Mason of Iowa, who made lim etf so popular with the Inventors of the Country while he held the opice of Commissioner of Patents has, we learn, associated kimself with Munn & Co. at the Scientific American office New York .-



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A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

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THE GOSPEL - VISITOR,

December 1860. VOL. X.

A REVIEW OF "A TREATISE ON TRINE IMMERSION.

Concluded.

"IV. The meaning of the Greek words baptizo and baptismos is opposed to trine immersion, as translated in passages not relating to baptism as an ordinance."

"In Mark 7: 4 and 8, these words are rendered wash, and washing, by putting the effect of the action for the action itself. 'When they market."

Elder Adamson thinks that the words wash and washing, the translations of baptizo and baptismos, are against trine immersion, or against except they wash, they eat not." action. Mark 7: 4. This seems to imply that the Jews when they come given in 2 Kings 5: 14, elder Adamfrom the market, in order that they son remarks, "This shows that barmay be ceremonially clean, baptize tizo in Greek, taufe in German, and

or bathe themselves. Elder Adamson remarks, "no one supposes for a moment that the Jews dipped themselves three times, whenever they came from the market." Now we suppose it highly probable that if they dipped themselves at all, which they evidently did, they most likely dipped themselves more than once. This is likely from the following considerations: 1. The Jews were very careful to have the whole person washed; and hence come from the market, except they Maimonides, a Jew, says, "If any wash, Idip themselves-Greek bap- man wash himself all over, except tizonta. I they eat not.' If our the top of his little finger, he is still translators had transferred this in his uncleanness. Robinson's hisword here as they have done else- tory of Baptism, p. 32. Now the where, and given the force of the fear of having some part left unmiddle voice, it would read, 'except washed, would be very likely to they baptize themselves.' Yet no lead them to repeat the action. 2. one supposes for a moment that It is very natural, and very comthe Jews dipped themselves three mon for persons when they go into times whenever they came from the the water to bathe, to dip themselves repeatedly. The presumption then is, that the Jews in dipping themselves, repeated the action.

In the same connection, Mark 7: a number of actions in administer- 4, we read of baptizing or "washing ing baptism. But he is certainly of cups, pots, brazen vessels." &c. mistaken. These words when care- Now it is well known that in washfully examined, will evidently favor ing such things, they are dipped the idea of repeated action being into the water repeatedly. We see conveyed by them, in the connect then that the use of the words baption in which they stand. "And tizo and baptismos in the cases referwhen they come from the market, red to, favor the idea of repeated

In relation to the case of Naaman,

G. V. Vol. X.

dip in English, are synonymous, into the name of the Holy Ghost. signifying to immerse once, and We have already proved that this that when a greater number of im- language clearly implies three immersions than one is intended, it mersions or three actions, since must be so expressed." Be it so, there are three distinct names into In the formula given in the com- each of which the converts are to mission, three immersions are in- be baptized. tended, and this idea is expressed by the subject for baptism being required to be baptized into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost. The number of names given here into which persons are to be baptized, and which is three, will regulate the number of actions.

thing was required. But if more in making his declarations. himself."

To this we reply, that Christ did expressly "tell his disciples how many times to baptize the con-

elder Adamson reasons against trine immersion because the historian does not tell us that the converts were immersed times. He thinks it was as necessary that the historian who recorded the baptisms which took place should have told us that the converts were immersed three times, if they were immersed that number The teaching of Christ, and of times, as it was that the histothe practice of the apostles, are in- rian who recorded the case of Naaconsistent with trine immersion, as man, should tell us that he dipped recorded in the Scriptures, in every himself seven times, as he had been instance where the ordinance is commanded to do. But our author spoken of. There is not the slight-assumes premises here to reason est intimation, in all the teaching from, which the Scriptures will not and practice of Christ and the Apos- warrant, and consequently his reatles, that any person was immersed soning amounts to nothing, almore than once, or that any such though he uses much positiveness than one immersion had been in- Christ gave his disciples a comtended, or practiced, it would have mand, because we know that they been as necessary that Christ should were obedient to him, we know tell his disciples how many times to they obeyed that command, albaptize the converts, and that the though we may not be informed historian should tell us how many that they did so. Consequently, times they did baptize them, as it when Christ gave his disciples a was that the Prophet should tell command to immerse the converts Naaman how many times to wash to his religion three times, as he himself, or that the historian should evidently did, as we have already tell us how many times he dipped seen, we are confident they did so, although the historian does not record the fact, because they surely were obedient to his command.

We will test elder Adamson's verts," when he told them to bap- argument. He argues that if more tize into the name of the Father, than one immersion had been pracand into the name of the Son, and ticed by the apostles when baptizing the converts, the historian baptism is to be understood, and as should tell us how many times they the baptism taught in the commisdid baptize them. Christ command-sion implies a trine immersion, ed his disciples to baptize the con- when an allusion is made to that verts in the name of the Father, baptism, we are to associate with and in the name of the Son, and in it whatever the Savior connected the name of the Holy Ghost. Now since the historian does not record the fact, that the disciples ever used the names Father, Son, and Holy Ghost, when they baptized the converts, according to elder Adamson's reasoning, they never did use those words, for he thinks the historian should tell us how many times the ling and pouring from the meaning disciples did baptize the converts as the historian tells us that Naaman dipped himself seven times. And of course if the historian should tell us how many times the disciples baptized the converts, he should also tell us in what names they were baptized. But he has not told us that the converts were baptized in the three names given in the formula, for administering baptism, and, therefore, according to elder Adamson's reasoning, the converts were not baptized in those ing in our arguments against names. But this would imply that sprinkling and pouring inconsistent the disciples were not obedient to with trine immersion. his own reasoning leads to.

Christ in his last commission to trine immersion. his disciples gave them the formula for administering baptism; and ling and pouring from the scriptuthis formula implies, as we have seen, a trine immersion. Consequently, whenever baptism is re- unto Moses in the cloud and in the ferred to by the sacred writers af-sea, and also to those who were bapter the commission was given, that tized with the Holy Spirit. baptism which was commanded we have already seen that this

with it, both as it regards its design or benefits, and the manner in which it is to be performed.

"VI. The arguments of trine immersionists against sprinkling and pouring, are inconsistent with trine immersion.

They argue against sprinkof the word, showing that baptizo in the Greek, and taufe in the German, signify to dip. This being admitted, as we have already seen, is opposed to trine immersion, as well as to sprinkling and pouring. For if the meaning is to dip, it is only to dip once, unless qualified to denote the number of times."

We have seen that it is qualified by the phraseology in which it is used in the commission, to denote three immersions. So there is noththe Savior's command. Thus we does not mean to sprinkle or pour. see that our author himself, would But the phraseology "baptizing not admit the conclusion which them in the name of the Father, and of the Son, and of the Holy Ghost, does favor the idea

"2. They argue against sprinkral use of the word baptize, referring to the Israelites being baptized in the commission is meant, unless usage in every instance shows that the context shows that another the subjects were immersed only as it is against sprinkling and pour-sistent with trine immersion.

met. The Israelites were baptized into or unto Moses. As there was but one name or character into which they were to be baptized, one immersion or one action was suffi-The formula for administering Christian baptism requires believers to be baptized into three Therefore three immersions and three actions are neces-

When baptism is used in reference to the bestowment of spiritual gifts, and other occurrences which accompanied the descent of the Holy Spirit on the day of Pentecost, it is used in a figurative sense, and it conveys no idea whatever inconsistent with trine immersion. This objection was brought up before, and we answered it.

"3. They argue against sprinkling and pouring from the figures used in reference to baptism, refer-

pouring, we have proved that ac- and true baptism." cording to the rules given for the

once. Hence this argument is just explanation of figures, there is as good against three immersions nothing whatever in them inconif elder Adamsom's view of figures This objection has already been is correct, and there must be a perfeet resemblance between the type and the antitype, then as the Israclites and the eight saved by water, did not go backward but forward, in the figures of baptism, while he puts the converts backward or in a supine position when he baptizes them, we may with propriety adopt his own language and say "they (the figures alluded to) are equally inappropriate as representations of his mode of immersion.

"4. They argue most conclusively against sprinkling and pouring on the ground that they are never once mentioned as baptism in the Bible. But neither is trine immersion mentioned at all in the Bible. Hence this argument is as much against trine immersion as it is against sprinkling and pouring. Indeed, according to this view of the subject, the trine immersionists are more inconsistent than those who ring to each of the following: 'born practice sprinkling and pouring; of water; 'buried with him in bap- for they claim that the action pertism;' 'wherein also ye are risen formed is unimportant, and admit with him; 'planted together in the validity of other actions; but the likeness of his death; 'the ark * trine immersionists claim that the *** wherein few, that is eight action is important to the validity souls, were saved by water;' all of of the ordinance, and deny that which are inappropriate as figures any thing is valid but trine immerto denote sprinkling or pouring: sion. And their inconsistency is and it has been shown above that the more inexcusable, as the Scripthey are equally inappropriate as tures, which they profess to take representations of trine immersion." as their only rule of faith and prac-Although we do believe that tice, contain not one word about these figures used in reference to that to which they attach so much baptism are against sprinkling and importance as to call it the 'only

trine immersion, is simply a reiteration of his objection, no. I, "Trine immersion is never once mentioned in the Bible," with some effort to make it appear that "trine immersionists are more inconsistent than those who practice sprinkling and pouring." We need only remind our readers of our responses to his objections. We have shown, 1, that a careful analysis of the formula for administering baptism implies a three fold action, or three immersions, since there are three distinct names into each of which the believer is to be immersed. 2; We took the illustration which elder Adamson himself selected. namely, that of a person buying "goods at the store of Smith, Jones and Brown," and when this illustration has the form given to it which the formula for administering baptism has, and then analyzed according to the acknowledged principles of our language, we found that it proved the correctness of our position, namely, this, there are three actions or three immersions implied in the commission.

Scripture is opposed to trine immersion. The apostle Paul says, "There is" "one baptism;" Eph. 4:5. This settles the question to make one baptism, for that is formed? This cannot be learned either to abandon the position that from Paul's reference to one immerbaptism means immersion, or else sion, nor from any of Paul's wri-

All contained under this division it is equivalent to saying that it of elder Adamson's objections to takes three immersions to make one immersion, which is absurd. We might just as well conclude that it takes three bodies to constitute one body, three spirits to constitute one spirit, three Lords to make one Lord, or three faiths to make one faith, as to conclude that it takes three immersions to make one baptism."

> To elder Adamson's argument against trine immersion based upon Eph. 4: 5, we remark, that baptism here means more than simply an immersion, as the word baptism always does when used to express one of the ordinances of Christianity... And if we give immersion as the rendering of baptism, we speak intelligently and scripturally when we say, that the one immersion of Paul, which we are examining, means more than simply an immersion.

We read in 2 Kings 6: 5, that as one of the sons of the prophets "was felling a beam, the axe head fell into the water." Now it is true, the axe was baptized or immersed, but to say it was baptized, and attach all the meaning to bap-"VII. The express language of tize which we attach to it when we use it to express the christian ordinance, would be very improper. Christian baptism is the immersion into water, in the name of against trine immersion. For if the Father, and of the Son, and of baptism means immersion, as trine the Holy Ghost, of an intelligent immersionists contend, then one being, who believes in the Lord baptism is one immersion, and neith- Jesus Christ, and who voluntarily er more nor less. It will not do to embraces the christian faith. And say that it takes three immersions how is that immersion to be pertings, but it must be learned from tiles. the commission given by Christ, qualified sense, it is evident that for the formula for administering he refers to baptism as an ordibaptism is no where else given in the Christian scriptures.

And when we refer to the commission to ascertain the particulars relative to this immersion, we find it is a trine immersion. Baptism is evidently used by the apostle in Eph. 4: 5, in the sense of an initiatory ordinance into the christian faith. And his meaning evidently is, that there is one ordinance of initiation or confession, for both the Jew and Gentile, for according to the commission, all nations were to be baptized in the same way. must take the apostle's one baptism or one immersion, in the sense of an ordinance, or it will not harmonize with other parts of the Scriptures. There are at least three baptisms recognized in the New Testament. Baptism in water, baptism in the Spirit, and baptism in suffering. We then have three baptisms. Whereas, Paul in the text under consideration, declares there is one. We must therefor understand the apostle's language in a qualified and not in an absolute sense. For if we understand his language in an absolute sense, and take it to mean that there is absolutely but one baptism, we would make him contradict the fact above referred to, namely, this, that there are immersions. And thus we see are at least three baptisms recogchristian system for Jews and Gen- Christian faith.

Taking his language in a nance, and not at all to the mode of performing baptism.

Elder Adamson thinks it is absurd to say that it takes three immersions to make one immersion. There is no absurdity whatever in it, when we make the one immersion denote the ordinance, and the three immersions denote the manner in which the ordinance is performed.

The church is sometimes represented as a unity; as, "And upon this rock I will build my church," Matt. 16:18. It is likewise represented as a plurality; as, "The churches of Christ salute you," Rom. 16: 16; "John to the seven churches in Asia," Rev. 1: 4. Now is the idea that three immersions may make one immersion, any more absurd than the idea that three or seven churches may make one church? We do not think that it is. The plurality of churches are the parts which constitute the whole church. And the plurality of immersions are the parts which constitute the ordinance of baptism, or christian immersion.

But Paul says, "Of the doctrine of baptisms." Heb. 6: 2. Now if baptism means immersion, as elder Adamson contends, then, baptisms that the Scriptures recognize a nized in the New Testament. But plurality of immersions, and "this if he referred to baptism as an or-settles the question against" the dinance, which he evidently did, idea that there is but one immerhe could with propriety say, there sion. Then while there may be is "one baptism," for there is one several immersions, there is but ordinance of initiation into the one ordinance of initiation into the

edged among trine immmersionists guage. Now, whatever argument follows:

- 1. The word baptize, as defined immersion. by lexicographers, favors repeated actions. Donegan, an author pop- ties of the christian church shows ular in England and America, de-that the trine immersion is the first fines it thus: Baptizo-to immerse form of baptism mentioned in the repeatedly into a liquid. Bretschneider, of high authority among the lexicographers of the New Testament, defines it as follows: Properly, often to dip-often to
- '2. The formula of baptism as given by Christ in the commission, when analyzed by rules of reputable authority in the English language, and when compared with other passages of Scripture similarly constructed, favors the trine immersion or three actions.
- '3. Some of the most learned of the Greek fathers, among whom were Chrysostom and Theodoret, referred trine immersion to the words of Christ in the commission. Did not those learned Greeks understand the construction of their own language?
- 4. The uniform practice of the Greek church has always been trine immersion. This church holds this form of immersion to be as necessary to the form of baptism,

"Having shown that the prac- as water is necessary to constitute tice of trine immersion is without the proper element. The practice any scriptural authority, we might of the Greek church in performing leave the subject here; but we baptism by immersion, has always ought, perhaps, to notice some been regarded as one of the strongother reasons which have been est arguments for immersion, since advanced in favor of the practice, it is to be presumed that the Greeks A cotemporary writer, acknowl- would understand their own lanas one of their ablest men, sums up may be drawn from the practice of what he calls some of the reasons the Greek church in favor of imfor practicing trine immersion as mersion, an argument of equal power may be drawn in favor of trine

> 5. A knowledge of the antiquihistory of the church.""

> Elder Adamson continues: "We will now proceed to examine briefly the foregoing reasons."

> "In reply to the first I will notice the authorities cited. In reference to the definition from Donegan, I would remark-

> The definition, 'to immerse repeatedly,' is not supported in Donegan's lexicon by a reference to any authority or usage whatever."

> Although Donegan has given no authority for the definition to 'immerse repeatedly' as the definition of baptizo, he certainly had authority or he would not have given the definition which he has given in his lexicon.

> '2. It is not sustained by any other lexicographer, critic or commentator whose works have been quoted on this subject, so far as my knowledge extends."

> The Lexicon of Liddell and Scott gives "to dip repeatedly," among the definitions of baptizo, agreeing

So elder Adamson's "knowledge" definitions of baptizo, as quoted by does not extend to all lexicons, Dr. Rice, in his debate with Mr. since he declares the definition "to Campbell p, 69. "Propriae saepius immerse repeatedly" "is not sus- intingo, saepius lavo; deinde (1) tained by any other lexicographer, lavo, abluo simpliciter—medium, critic, or commentator whose works &c.; lavo me, abluo me:" properly have been quoted on this subject, often to dip, often to wash; then so far as my knowledge extends." (1) simply to wash, to cleanse; in

sical usage; there being no one of cleanse myself." We adhere to our all the examples cited of its use in which it must necessarily have this meaning, and many being cited in which it can not possibly have the meaning of repeated immersions."

When lexicographers assert that baptizo means "to dip repeatedly" they must have authority to justify their assertion or they would not make it. We give one example, which is sufficient to show that the lexicographers have "classical usage" to sustain them, and that elder Adamson is mistaken when he declares there is "no one of all the examples cited of its use in which it must necessarily have this meaning."

"The Greek Scholiast on Aratus, 5. 951,—'The crow often dips (baptizes) herself from head to the top of the shoulders in the river." Fuller on Baptism, p. 16.

"In reference to the definition quoted from Bretschneider, I would correctly. The definition, 'proper- various other definitions of baptizo, ly, often to dip, often to wash,' besides these, and thus seeming to signifies 'to wash.' "

with Donegan and Bretschneider. | We shall give Bretschneider's It is not sustained by clast the middle voice, "I wash construction of Bretschneider, and think that the phrases "often to dip" and "often to wash," mean to dip often and to wash often. If he meant, by the phrase "often to wash," that baptizo often means to wash, as older Adamson asserts, then why would he add the defimition "simply to wash?" This last definition "simply to wash," shows that the other definition, "often to wash," meant more than simply a washing; it meant a washing by repeated actions, while "simply to wash" meant a washing without any reference to the number of actions. This must be his meaning. Then "often to dip" will mean to dip repeatedly. Again; to take the phrases "often to dip" and "often to wash" to imply that baptizo properly often signifies "to din." and that it often signifies "to wash," is not giving these definitions that prominent place in the meaning of baptizo, which Bretmerely say that it gives no favor schneider evidently designed they to the idea of repeated actions, as should have. It likewise leaves any one can see who will read it the reader to infer that there are does not mean 'to dip often, to countenance the idea that sprinkwash often;' but Bretschneider ling and pour might be added; means that baptizo properly often but this was certainly not Bretsignifies 'to dip,' and that it often schneider's idea, for he evidently wished to convey the idea that

definitions.

of this supposed authority of the amson thinks that the first and lexicons consists of the perversion second arguments from the cotemof the language of one lexicon, and porary writer, from whom he has the solitary, unsupported and un-quoted, are inconsistent with each supportable definition of another."

Elder Adamson in the above paragraph makes a serious charge against us, in charging us with perverting an author's meaning and in using the unsupported and unsupportable definition of another. But we have proved that we are free from the charge, and we shall leave it with the reader to judge who has made "unsupported and unsupportable" assertions, and who has misunderstood language. say misunderstood, we will not say perverted language, for pervert implies an evil design, and with our want of any further knowledge of elder Adamson than we have, we cannot in accordance with our views of christian courtesy, charge him with an evil design. And we think his charge against us was premature.

We would not have dwelt so amson has quoted from a "cotem-inconsistency is a failure. this argument. But as some lex- in form, and takes a plural verb

"often to dip" and "often to wash" merse repeatedly," and as some were the primary and principal writers make it the frequentative definitions of baptizo. But accord- form of the verb, we have said, and ing to elder Adamson's view, these have given authority for it, that are not necessarily the principal the word selected by the Savior to express the ordinance of baptism, "Thus we see that the amount favors repeated action. Elder Adother. He says:

> "The second reason has been already examined. I will only add that these two reasons for trine immersion are inconsistent with each other, and with the practice. * * * * Now, by supplying the supposed ellipsis, and substituting this definition of baptizo, we have the following as the reading of the commission resulting from these two positions: 'Immersing them repeatedly in the name of the Father, and immersing them repeatedly in the name of the Son, and immersing them repeatedly in the name of the Holy Ghost.' Thus we see that these two reasons, if both admitted, and taken together, will prove entirely too much for trine immersion."

Now as we have not contended that baptizo, in and of itself always long on the first of the reasons for implies, repeated immersions, elder trine immersion which elder Ad- Adamson's attempt to prove our porary writer," had he not made though the word baptizo may from the charges against us which he its peculiar form, as the authors we has made. We simply said, "The have quoted intimate it does, sugword baptizo, as defined by lexicog- gest the idea of repeated immerraphers, favors repeated actions," sions or repeated actions, yet it and then gave a few authorities. may be used to express a single ac-We do not put much stress upon tion. The pronoun you is plural icographers define baptizo "to im- after it, and yet it is frequently

used to represent a single person. ter who calls himself 'A Lover of Other words of the same kind Divine Truth,' who does not give might be adduced. Then we see we his name to the public, and neither are justified in our observation that "the word baptizo, as defined by lexicographers, favors repeated actions." But as we have not asserted that the word itself always requires the action to be repeated, there is no inconsistency between our practice and the idea that baptizo does at times mean repeated immersions. We immerse the believer once into the name of the Father, and once into the name of the Son, and once into the name of the Holy Ghost, and in doing so, our practice is in accordance with the teaching of the commission, and the rule of the primitive church. When we refer to the commission for the authority for trine immersion, it is not to the meaning of the word baptizo we refer, but to the formula for administering baptism, which requires the believer to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost." And this language as we have seen in our examination of it, implies three actions or three immersions.

"In connection with this writer's third reason, I notice that it is customary for the advocates of trine immersion to refer to or quote the language of some of the fathers. The most ancient of the fathers quoted by them is Tertullian, who is the first writer who mentions trine immersion. Hence a reply to the argument from the testimony of Ter-

quotation from Tertullian by a wri- and they make us answer to some

does he give the whole passage from Tertullian in its connection.

"'When we go to the water,' says he, 'that we may make the beginning with baptism, we bear witness there, the same as we did before in the congregation, under the hand of the overseer, that we renounce the devil with all his adherents and angels: after which we are immersed three times.' The substance of this much is quoted by other writers on this subject, and it is argued 'that this was no new doctrine nor mode of baptizing, but that it was practiced in the same manner from the times of the apostles by the primitive Christians.' To this argument I reply, in the first place, that Tertullian, who first mentions trine immersion, wrote in the beginning of the third century, about a hundred and twenty years after the death of John, the last one of the Apostles. And secondly, Tertullian does not say that this was the apostolic practice; but on the contrary, he admits it to be without scriptural authority, as the passage will show when taken in its connection. I give the whole passage as quoted in the debate between. Campbell and Purcell, on the Roman Catholic religion, page 124."

"'To begin,' says he, 'with baptism, when we are ready to enter into the water, and even before, we make our protestations before the tullian is a sufficient refutation of bishop, and in the church, that we the argument from the testimony renounce the devil, all his pomps e fathers referred to. The and ministers; afterwards, we are following language is cited as a plunged in the water three times,

things which are not precisely set further appears that Tertullian does and in the morning assemblies we do not receive it but from the hands of those that preside there. We offer yearly oblations for the dead in honor of the martyrs. We believe that it is not lawful to fast on a Sunday and to pray to God kneeling. From Easter to Whitsuntide we enjoy the same privilege. We take great care not to suffer any part of the wine and consecrated bread to fall to the ground. We often sign ourselves with the sign of the cross. If you demand a law for these practices taken from Scripture, we cannot find one there; but we must answer that it is tradition that has established them, custom has authorized them, and faith has made them to be observed."

It is evident that Tertullian does not mean that all that he here mentions has only tradition for their authority. He mentions the sacrament of the eucharist as instituted by Jesus Christ. Then if the sacrament of the eucharist did not depend merely upon tradition for its authority, neither do the three immersions. And if the three immersions mentioned by Tertullian, have tradition for their authority, will not immersion itself stand in the same class? And will elder Adamson admit that Tertullian declares there is no law in the Scriptures for immersion, and that it has no authority but tradition? This would be making his

down in the gospel; after that they not make the form of immersion demake us taste milk and honey, and pend upon tradition, since he refers we bathe ourselves every day, du- to the words of the commission as ring that whole week. We receive containing the form, as the following the sacrament of the eucharist, insti- passages in his works show: "The tuted by Jesus Christ, when we cat, condition of baptism was imposed, and the form prescribed. Go, saith he, teach the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Tertullian's works, vol. 1. p. 273. Not having the whole of Tertullian's works before us, we quote the following language as having been used by him, from the "Disciple"; the quotation and translation are made by the editor, C. L. Loos, who is a scholar and an honorable man, and a minister of the some fraternity that elder Adamson is. The correctness of the passage may be relied on: "The last command of Christ, was, that they (the apostles) should immerse (ut tingerent, dip) into the Father, Son, and Holy Spirit.-Not into one, because we are dipped not once but thrice." &c., &c. (Nam non semel sed ter, ad singula nomina in personas singulas, tingimur") Tert. adv. Prax. chap. 25. Here let it be observed that Tertullian connects the three immersions with the Father, Son. and Holy Spirit, and with the command of Christ as given in the commission, in a manner which plainly indicates that the language of the commission is the warrant for the three immersions. He likewise declares, as we have seen, that the form of baptism is prescribed in the commission. From an examination of these passages in Tertullian, we must conclude that injustice is done argument from Tertullian against to him and to trine immersion, when trine immersion prove too much. It he is represented as giving tradition

as the only authority he had for Ghost.' Chry. Hom. de fide, t. 7 p. trine immersion. It is the appendages or the things accompanying was of the same opinion: for he baptism, the tasting of milk and honey, the bathing, &c., that he alludes to, and not the three immersions, when he says, "it is tradition that has established them."

"As to the Greek fathers understanding their own language, none of them, so far as I have been able to find, claim that trine immersion is the meaning of the word baptizo, or that it was the apostolic practice; and none of them mention it at an earlier date than Tertullian, whose testimony we have noticed. The construction of the commission has also been examined."

We shall give the authority of two eminent fathers, namely, Chrysostom and Theodoret, who believed that trine immersion was commanded and taught in the language of the commission. of these Greek fathers lived in the fourth century. Chrysostom is said to have been "the most renowned of the Greek fathers." And of Theodoret it has been said by his biographer, "It is evident from his works that he was a very learned man, conversant with classical and theological literature, and acquainted with several languages besides his own, which was the Syriae."

and of the Son, and of the Holy immersion essential to baptism, it is

290. Edit. Savil. And Theodoret charges Eunomius as making innovation upon the original institution of baptism, delivered by Christ and his apostles, in that he made a contrary law, that men should not be baptized with three immersions, nor with invocation of the Trinity, but only with one immersion into the death of Christ, Theod. Haeret, Fab. lib. 4. c. p. 236. **** It is plain, all these writers thought this (trine immersion) a necessary circumstance from our Savior's institution." Bingham's Antiquities, B. XI. ch. XI. Sect. 7. Here is satisfactory evidence that the Greek fathers understood trine immersion to have been taught by Christ and his apostles, although it seems elder Adamson was not able to find such evidence.

"The practice of the Greek church does not prove that trine immersion was the primitive or apostolic practice; for while the Greek church claims that baptism is immersion, according to the meaning of the word, yet she does not claim that the meaning of the word is trine immersion, but practices trine immersion upon other grounds. The Greek church claims for trine immersion no authority but tradition."

Trine immersion has been the "St. Chrysostom seems rather to invariable practice of the Greek make it (trine immersion) part of church. Sir P. Ricaut, writing on the first institution. For he says, this church, says: "Thrice dipping Christ delivered to his disciples or plunging this church holds to be one baptism in three immersions of as necessary to the form of bapthe body, when he said to them, tism, as water to the matter." Hin-Go, teach all nations, baptizing ton's History of Baptism, p. 180. them in the name of the Father, Now as the Greeks make trine

evident that they deny to single Augusti's Christian Archaeology, foundation of faith—the Bible, and Greek church, the above declaraverbally taught by the apostles." Penny Cyclopædia, Art. Greek "They (the Church. Oriental churches) receive Scripture as the rule of their faith, and the apostolical traditions of the church as a guide in its interpretation." mers's Treatise on the church, Vol-I. p. 181. Then the Greek church believes that trine immmersion was taught by the apostles, and consequently believes that it was taught by Christ in the commission to the apostles.

Alexander De Stourdza, an eminent man in the Greek church and an author, when treating upon the subject of baptism, says: "She (the Greek church) alone has preserved the deep meaning as well as the imposing forms of the initiatory sacrament, and one need only read in the annals of the first centuries a description of the baptismal ceremonies through which the catechumens had to pass, to be struck with their perfect identity with our present rites.

sixty millions of Christians yet to a bath, just as Christ was caradminister baptism after the simil-ried to the grave, and were thrice itude of that of Jesus Christ and of immersed, to signify the three days the Apostles, and according to the of his burial." Weiberg on Bap-

immersion the authority of both p. 227, translated from the French the commission of Christ and tra- by Professor Loos. This author dition. Indeed the scriptural and declares that the baptism of his traditional authority are with the church is "after the similitude of Greeks equally binding. "The Jesus Christ and of the apostles." Greek church, like the Roman Now since the trine immersion is Catholic, acknowledges a double the form of baptism used by the tradition. Under this latter ap- tion is equivalent to saying that pellation it comprehends such doc- trine immersion is "after the sitrines as are supposed to have been militude of Jesus Christ and his apostles."

> "As to the antiquities of the church, we find one immersion in the first and second centuries. But we find no mention of trine immersion until the third century, when we find an admission by the first writer who mentions it, that it is without scriptural authority, and we also find it accompanied by many other absurd and unscriptural practices, such as giving milk and honey to the baptized, bathing themselves every day for a week, signing themselves with the sign of the cross, and offering oblations for the dead."

Tertullian's testimony in favor of trine immersion we have examined and vindicated; he is an important witness that trine immersion was the practice of his time. He is probably not however the first writer after the apostles who mentions trine immersion. Clement of Alexandria, was born in the middle of the second century. The following is his testimony to trine "At the present moment, nearly immersion: "Ye were conducted institutions of the primitive church!" tism, p. 228. But the apostolic

canons probably take us back to and his followers about the close of still an earlier age. These are a the second century. But these number of ecclesiastical rules or were reputed heretics, and did not laws which some have thought perform baptism according to the were framed by the apostles. But formula given by Christ, in the this is not correct. The learned name of the Father, and of the Son, have concluded that they were com- and of the Holy Ghost, but only pared by councils held in the sec- into Christ. Clergyman's Vadeond and third centuries, and that meeum, Vol. II. p. 25. The Eunothey describe the ceremonies of the mians another sect of heretics church in those centuries. 42nd canon of my edition of 1709, baptized by one immersion. They reads as follows: "If any Bishop or did not use the formula given by Priest do not perform the three Christ for administering baptism, Ablutions of one Mystery [or Sac-but used the following form: "I rament,] but one ablution into the baptize thee into the death of Death of Christ, let him be deposed; Christ." Bingham's Antiquities, for our Lord said not Baptize into B. XI. chap. III. sec. 8. my Death, but into the name of Father, Son, and Holy Ghost. therefore, O Bishops, make three Ablutions." Clergyman's Vademeeum, vol. II. p. 25. By ablution. immersion is to be understood. We here see how trine immersion was regarded when this canon was formed. It was considered essential to the ordinance. And what was the authority upon which the bishop was required to baptize by trine immersion? It was not upon the authority of tradition, but because the Lord had said, baptize "into the name of Father, Son, and Holy Ghost." Here then we have the most satisfactory evidence from the antiquities of the church that trine immersion was practiced in the church at a very early day; that it was regarded essential to baptism; and that it was practiced upon the authority of the commission. Elder Adamson says, "we find one immersion in the first and second centuries." It is true,

The which arose in the fourth century,

It appears then from the history of baptism by one immersion, that when this mode was introduced, it was not performed in the name of the Father, and of the Son, and of the Holy Ghost, as the Savior had commanded it should be performed, but into Christ only, or into his death. Now as the formula given by Christ in the commission for administering baptism, containing the three names. Father, Son, and Holy Ghost, was not used, but another form containing but one name or one thing, when baptism by one immersion was first introduced, it is evident that tho words in the commission, were understood to require more than one immersion. We have therefore, from the history of the origin of baptism by one immersion, confirmatory evidence that the formula given by Christ for administering baptism, requires three immersions.

We have now finished our review we find that baptism was perform- of elder Adamson's Treatise. Our ed by one immersion, by Praxeas work has been, as will readily be

character, we being led to it to de-that they may find the truth, fend our mode of performing chris- love the truth, obey the truth, and tian baptism from the attack made be purified by the truth, for this is upon it by the author of the trea- the means which heaven has aptise. We hope that He who knows pointed for the purification of man's our heart knows that our object moral nature. And the purificahas been to "contend for the faith tion of the heart' is the prerequisite once delivered unto the saints," for the enjoyment of God. "Blessas a precious treasure, to be used ed are the pure in heart: for they but not abused. We think we have written with no unkind feelings to any holding views different from our own. And should our readers find any thing in our language to condemn, as wanting in christian courtesy, we unite with them in the condemnation, for we do not allow ourselves to use such language.

Our author intimates near the close of his work, that he has written "to promote an inquiry for the truth."His treatise has led us to make some further inquiry concerning the truth of the subject upon which he has written. the result has been the accumulation of testimony in favor of trine immersion. We have given a sufficiency of testimony to meet all the objections against trine immersion, brought forward by elder Adamson. This for the present may suffice. We design giving hereafter, what has been presented in this Review through the Visitor, with additional testimonies in favor of trine immersion, and with some considerations upon another branch of the subject, in another, and in a more convenient form. In the night which means the whole of meanwhile, we submit the consid- this existing economy, is far spent; erations we have brought forward the day, which means the future, to our readers, accompanied with a everlasting sunshine, that spreads prayerful desire, that they may over all the earth, when Christ

perceived, altogether of a defensive that is said to guide into all truth, shall see God."

J. Q.

NEARING DELIVERANCE.

BY JOHN CUMMING, D. D.

According to the most competent judge, the future is to be hailed and prayed for, not deprecated by the Christian, as if it unbosomed only calamity.

"For now is our salvation nearer than when we believed."-Romans 13:11.

The salvation referred to by Paul is unquestionably that large and comprehensive deliverance which is the destiny of all created things, and of all the living, rational, and responsible beings who have believed in Christ, and are regenerated by his Spirit. Personal salvation is an experience of the present; the salvation alluded to is a fact that lies still in the future. It is not individual safety, but the general salvation of the whole body of the Church, to which Paul refers. It is time to awake, because our salvation or deliverance is nearer than when we believed; and the have the assistance of that Spirit takes to him his great power, and

sways his sceptre from sea to sea, salvation? Not the personal safety is near at hand. He speaks of that of the believer, which is secured at future deliverance, which he de- his own death: but the universal scribes in the 8th chapter of Ro- restoration of heaven and earth, of mans, as the manifestation of the soul and body, which is the bright sons of God: the redemption of hope that, like a star in a dark the earth from its groans, its trav- night, shines in the eve of the belieail, and its expectancy, and that ver continually. But when the restoration of all things which had apostle speaks of Christ being at been spoken of by the prophets, hand, of his being soon to be revealed. and is the distinctive feature of that you ask, how could this be?-how millennial day, which approaches could the apostle say so, without befaster and nearer as the centuries ing deceived, when, as matter of roll on. Few can fail to be struck history, we know that eighteen in reading the epistles of St. Paul, centuries have elapsed since Paul with his constant statement of the spoke of Christ's advent as at hand? nearness, and the instancy of the The explanation of some is that it advent of our Lord. He says in means no more than the Christian's one passage, "The Lord is at hand; death, as an equivalent to Christ's in another passage, "Looking for that blessed epiphany, the glorious When a Christian dies, he goes to appearing of Jesus Christ, our great God and Savior." St. James says, "Be patient; the Lord is at hand: the Judge is at the door." Nor can any fair reader of the epistles of St. Paul escape constantly perceiving, not a mere matter of hope, but of preting Christ's promised advent fact, that the motive and the hope that he puts before Christians is not the nearness of their death, but the instancy of the approach of their great and blessed hope, our Lord and his Lord. Savior Jesus Christ. In other words, the governing hope of the Christian is not his own personal deliverance at death, but the coming of his Lord. His hope in a Savior that is to come is as entire, intense, and joyous as his trust and faith in a wood that he finds upon the sea, for Savior that has come. The attitude a fragment too recently torn from spective faith, on Christ, bearing his nearness to land, and it may have curse, his only atonement, and his been long tossed, or it may be some-

coming. But surely that cannot be. Christ, it is not Christ who comes to him. But the hope of a Christian is not his going to Christ, but Christ's coming to him. And if language has any definite meaning, we are warranted in translating or interthe second time, without sin unto salvation, as the Christian's deliverance from this body of death, and his introduction into the presence of

The Christian like the voyager on the great sea, may often misinterpret; that is possible, for he is human; and in the difficult path of the unfulfilled, to err is common. The mariner may take the piece of driftof a Christian is resting, by retro- the shore, indicating, therefore, his looking, prospective hope of that thing torn by the storm from the same Savior to come the second time depths of the sea. Or he may take without sin unto salvation. What some wing-weary bird for a recent

it has lost its way, has been long at sea, and is sinking with fatigue. Or he may mistake that as the first ray of the rising sun, which is only a phosphorescent meteor. But incidental errors will not make him despair, they will only induce him more carefully to watch and wait, certain that the fact itself will be. and that phenomena indicative of its nearness, will multiply as it approaches. So the Christian may err,-may seize some startling scene as appearing to him the token of its nearness; or he may interpret some voice in the wilderness as the sound of his chariot-wheels; or he may think that the transient blaze of the meteor is the burst of the morning sun; but if he find that he has fallen into error in so interpreting, he will not therefore despair, or give up his investigation. And far better have the character of him who intently looks, and in his intense longing treats that as a sign which is not, than the skeptic and freezing apathy of the man whose heart is dead, and whose hopes are cold, and who cares for, and looks for none of these things. The incidental error of a few cannot shake or shatter the trust of the many; and the error that is made by one watcher for the advent will only lead another, like a buoy upon a wreck in the channel, to avoid the reef on which his predecessor may have suffered.

will come the second time without wrote than it was in the days in But in answer so far to this difficul-

emigrant from the land, when really which he first believed; we may with greater emphasis say, because we have evidence that the apostle then had not, that this salvation is nearer still. It might be said, with some semblance of truth, in the days of Paul, "All things continue as they were since the beginning;" but it cannot be said, with any semblance of truth, that all things continue now as they were from the very beginning. Events predicted by Paul to precede that advent, have demonstrably occurred; developements of error, and the apostacy, and the decadence of that apostasy, and its nearness to its degradation and destruction, are so palpable now, that being laid down as signs of the nearness of Christ's approach, we can scarcely misinterpret or misunderstand them. During the last ten years, event has thundered upon event, and phenomenon trodden upon phenomenon, till the most apathetic, careless, and indifferent, begin to see signs of a supernatural presence, and to read and listen to the explanations of students of prophecy, when they sneered at them or despised them altogether before. cannot, of course, expect that all will see this; because, to the very end, thousands will be saying, as Peter predicted, "Where is the promise of his coming, for all things continue as they were since the beginning?" And if men ask, as indeed they do, If only ten or twenty If this salvation to which the apos- years remain before the coming of tle alludes, to which he also refers Christ; if our chronology be corin Hebrews, when he says, "Christ rect, "Then," some are saying, "what is predicted in the Bible to sin unto salvation;" was spoken of take place before that event cannot as nearer in the days in which he possibly be completed in that time."

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ty, who does not know that events they have: but our Lord knew that are accomplished now, in days, that as well as you; and yet he says that used to require years, and in a year, that used to require centuries, and in a century that used to require them that believe: this must mean a millennium? Why nobody, in 1854, could have anticipated that events would have occurred which the Euphrates. If we can identify one rocked the world with convulsions, fact in history with a specific symbol and agitated and revolutionized the in the Apocalypse, and if the identififeelings of Europe during 1855, cation be so exact, complete, and so 1856, and 1859. Nor have succeed-truly overlapping it that there can ing years been less stormy, and searcely be a mistake, we not only aswho can say that events, as the certain the fulfilment of a given prophtime gets nearer, may not be more ecy, but we ascertain the point of time crowded and condensed? The wheel is rolling down the mount-ecy. Now one of these events that ain side, and the nearer it approaches the valley below it, becomes when the unclean spirits were to gathmore rapid in its revolutions. ery one feels now that time runs at greater speed than it used to do; that the great river Euphrates, the symnot that it really does so, but that bol of the Turkish power in Europe, events are now so many, so stirring, and the excitement of them so great, that months seem days, years seem months, and ages are reduced to years.

But let me notice some of those events which lead us to anticipate, even more than the apostolic church could, the increasing nearness of these great changes. Can one fail to see all over Europe startling events? If earthquakes in divers places, if famines, if pestilences, and plagues, were to be among the earliest forerunners of a great change; are not these most conspicuous now? Does not every day's news bring accounts of them? Does not every paper reveal in different parts of the world one or more, or many of these facts and phenomena. I know quite well the objection. "Why, all

these things will be forerunners of his second coming unto salvation to something. I ventured to show the complete fulfillment of the drying up of we occupy in the great calendar of prophwere to take place under the sixth vial, Ev- er the nations to that great war, -not battle, but war, -of Armageddon, was from which the Turks started, and to which, as the reflux of a stream, they are going back again, should be dried up, so that the exhaustion of it. or the waning of the crescent, or the drying up of the Mahammedan power in Europe, would be the fulfillment of that. This I stated many years ago, and within this present year we have seen the unmistakable fulfillment of it. And the correspondent of one of the daily papers, writing the other day, speaking of Turkey, says, "Her resources are utterly exhausted." God brings to pass the fulfillment of his own prediction, strangely, indeed, by the very process most justly employed by the western powers to keep up and prevent the evaporation of the great river Euphrates. In the same paper I read, "The admission of the Turkish state into the European system under the counsels and the tutelage of the western powers these things have always been!" So is now inevitable;" that is, it is no

longer to be an independent nationality. as a thief," is Christ's own word. Our Of course it will not be; and I am duty is, "Blessed is he that watcheth;" quoting it simply as a proof of the ful- not miserable, not wretched, but "hapfillment of that statement of the Apocalypse. "The sixth angel poured his vial into the air, and the great river Euphrates was dried up, that the way of the kings from the sunrising," that is, the Jews, "might be prepared." And then what takes place ?- and it is for this I quote it. Immediately, during the action of this vial, or before it is completely exhausted, -for each vial describes a process, not a fact; the process of the one extending into and interlacing with the process that begins in the succeeding one; during the pouring out of this vial, or just at the exhaustion of that empire, the words are heard, like a startling sound, "Behold, I come as a thief." And the constant prediction in the epistle to the Thessalonians is that Christ comes as a thief in the night; when the great mass shall be saying, "Peace, peace," he shall come instantly as a thief in the night. Or as he himself describes it, "As the lightning cometh out of the east, and shineth even upon the west;" in speed, in startling and overpowering splendor; "such will be the coming of the Son of man." If we be actually, I say, at this epoch in prophecy, the great truth that belongs to the day, the great truth that every christian should feel, and study, and ponder, is Christ's own saying, "Behold, I come as a thief;" just in an hour when you expect not; and at that hour especially when men shall be found most frequently saying, "Peace, peace; all things continue as they were; these prophets are always talking prophecy; there is no meaning or sense in it; it is all nonsense; let us eat, and drink, and be merry; all things continue as they were, and will

py is he that watcheth, and keepeth his garments, lest he walk naked."

Another great event that I have alluded to which shows that our salvation is nearer than when we awoke, or, in other words, that there are tokens of the approach of that great era, is the unequivocal the irresistible evidence of the decadence and the imminent destruction of that huge sacerdotal tyranny under which Europe has groaned, and which has struck its roots so deep into dynasties, and nations, and governments; I mean the Papal or Western Apostasy. Now this is an event, I may mention, that is one of the most important as a token in the whole Bible. The apostle says that an apostasy, headed by a pope, the man of sin, should begin from Christ's first advent; and that it should be utterly destroyed by his second advent. He says first of all, "Whom the Lord shall consume with the spirit of his mouth;" that is, through the preaching of the gospel; and strike down, at a blow, with the brilliancy, the brightness, of his own personal advent. We read in the Apocalypse, that when the seventh vial is poured out, great Babylon comes into remembrance, to give her the judgment-cup, in drinking which her decay is to be precipitated, her consumption to go on, her sufferings to be increased. And then at the end of it an angel is to cry from heaven, "Babylon the great is fallen;" and her judgments are to come upon her in one day, and she is to sink like a millstone in the great waters. I have always quoted the public press, not its opinions, but its recorded facts, which are modern history, continue to the end." "Behold I come as a striking proof of the fulfillment of

say a year ago that Romanism was dy- thies of yours would rush back to ing, that it was expiring; some thought Smithfield, or travel to the Cottian that that was rash, it was not true; it Alps, or to the dungeons at Rome, or was merely quiet for a moment. But to the Inquisition of Spain; and witthere do seem to me all the evidences nessing the scenes that have been transof rapid decay; and that the ascenden- acted there, they would come back ey of the Pope of Rome, or his pro- armed with indignation; and instead of consul in Westminster, in this country weeping over the ruin, you should, as again, is one of the impossibilities of angels bid you, rejoice that great Babylon the day, and no more likelihood of it is fallen, -is fallen, -is fallen. If this than the ascendency of Mohammed, or any other head of superstition and fanaticism. The Pope trembles in the Vatican. He has a presentiment of the nearness of his doom. What office in Europe would insure his Pontifical life for five years? Now just think what this power was in ancient days: a power that made kings tremble on their thrones; a power that could force a German Emperor to remain doing penance amid the snows in the trenches around the imperial city, till the Pope gave him absolution; a power that could dispose of Britain's crown whomsoever he pleased; the great power that reigned over the Kings of the earth. "How are the mighty now fallen! Is this the man that shook kingdoms, that made the earth to tremble? Is he become as one of us?" And what do recent events indicate? The decadence of the system to the very verge, when like the thief in the night, he comes whose right it is to reign; and the whole is struck down; and that great city is literally swallowed up and destroyed by fire; and the smoke of its torment begins to rise forever and forever. I am speaking not of persons, but the system; and if you knew it as I know it, if you knew what an awful mystery of wickedness it is, instead of being sorrowful, or when you hear of

the prophecy. When I ventured to wept over the spectacle; those sympabe the recorded state of things, it is another token that our salvation is nearer than when we believed. I do not quote more. I quote these two as prominent and striking foretokens; and the lesson that they all teach is not fear, not alarm, not terror; but, "Prepare, O Israel, to meet thy God. Behold the Bridegroom cometh; go out to meet him."

People say, "What a dreadful thing! But is not death in that sense a very dreadful thing?" As far as you are personally concerned, it is all the same whether your soul goes to him or he comes to you. The real question is, are you justified? are you regenerated? are you sanctified? And if you are, come either, it must be happiness to you. Is it not a very solemn thing, that needs no prophet to predict, that the St. Paul's bell does not strike twice in the hearing of the same persons? the persons that hear it strike twelve hear it not strike one; they that hear it strike one will not hear it strike two. In all probability of those that assemble within the walls of the sanctuary on each Sunday, one drops weary with the march of life, and goes to the judgment-seat. And it is not at a. improbable, certainly not impossible, that of all that sit in their pews, lookher judgments, letting your sympathies ing and listening, one Sunday, several go out with her, and tears begin to be shall be in the course of the next week at the judgment seat of Christ. Is not mendous precipice; we sleep on the that equally terrible? Does not that margin of the sea which the flowing make you think; And why then should tide is rolling inwards with irresistible the objection be made to that better force. We stand, and eat, and drink, event which is happiness to all God's people, and only confusion to them that believe not in Christ and obey not the gospel? Christians need in these times to be summoned to think and pause, prepare and make ready. We are all too prone to repose at ease, fanned by the gales of worldly prosperity, dreaming 'of scenes that may never come, and of success that we may never attain; instead of feeling every moment, we know not what a day may bring forth. And if one can only awaken one single soul to pause, to think, to work while it is called to-day; to disentangle the affections from things that perish in the using; to set them not upon things that are beneath, but upon things that are above; to use the world as not abusing it, knowing that the fashion of it passeth away; it will not be in vain that I have called attention to this most important, too much neglected, too frequently forgotten subject. We must, on all these great questions, not ask what the Rabbi's say, but try to ascertain what God has revealed in his holy word. Let me ask, if that lightning were to stretch from the east to the west; if the warning voice, "Behold, I come as a thief," told to-day, were to-morrow to be a reality; if the shout were to be heard going from earth to heaven, and from heaven to earth, "Behold the Bridegroom cometh:" are we ready? are our lamps burning? are our loins girt?-Can we say, "I know in whom I have believed, and that he is able to keep what I have committed to him against that day;" Have I settled the 1. Concerning Judas. Matt. 27: 5.

and walk in jeopardy every hour. But if we have accepted the only Savior; if we have committed soul, body, and spirit, to his keeping; if our ground of trust is, that he was made sin for us, and our conviction be that we are made righteousness by him; if we be justified by faith in his blood, and regenerated by his Holy Spirit; then, whether we are called to the judgment-seat, or Christ comes to us; whether we are taken to him, or he comes to us; it will be equally well for there is no condemnation to them that are in Christ Jesus. And when we look at scenes in the East and West, thickening, multiplying, ominous of yet future ones, more dreadful and disastrous,-we can learn this lesson at least, that that man has no humanity, no philanthropy, and certainly no Christianity, who does not long for that long promised day when earth shall be restored from its thraldom, when the groans of creation shall cease, when all things shall be made new, when Paradise shall return; and Christ the head shall reign over a happy, a holy, and a peaceful world; and God shall have glory, and we shall praise him day and night, as the monuments of his love. and the purchase of a Savior's blood, and without ceasing.

Come, Lord Jesus, come quickly. Amen. - Voice of the Prophets.

Queries.

great question of personal acceptance Dear Brethren: I will propose a before God through Jesus Christ? If query which I would like to see annot, we dream upon the edge of a tre- swered in the Visitor. In reference to Judas we read in Matt. 27: 5, "And he cast down the picces of silver in the temple, and departed, and went and hanged himself." In Acts 1: 18, we read, "Now this man purchased a field with the reward of iniquity; and fall ing headlong, he burst asunder in the midst, and all his bowels gushed out."

How are we to reconcile the two passages?

"And sense, or conscience, or the law of God written on the heart, is represented as a light. "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." Prov. 20: 27. Perhaps the soul itself may here be called the candle of the Lord. But the faculties of reason and conscience may more especially be so called. Now it is said in the 3rd. and 4th.

Yours in love.

A. H. S.

Answer .- We reconcile the two passages above alluded to, the manner in which Judas came to his death, in the following way: He went away from the temple and made preparations to hang himself, but as he leaped off of the object on which he was standing, the force by which he fell, caused the rope to break, and falling upon his face, he burst asunder by the shock of the fall, having fallen a cousiderable distance, and his bowels came out, dying a miserable death, and presenting a horrible sight to all who beheld him. He may then be said to have come to his death by hanging, and also by falling and bursting asunder. Matthew refers to the former, and Luke to the latter, and there is no real contradiction in two accounts.

2. EXPLANATORY—JOHN 1: 9.

Beloved brethren in the Lord: I wish to have an explanation from you on John 1: 9, "That was the true light, which lighteth every man that cometh into the world." How can it be said that Christ lighteth every man that cometh into the world? If you deem this worthy of an explanation, you may insert it.

R. C. R.

Answer.—Man as an intelligent and moral being, possesses reason and what is called the moral sense. This moral

inward parts of the belly." Prov. 20: 27. Perhaps the soul itself may here be called the candle of the Lord. But the faculties of reason and conscience may more especially be so called. Now it is said in the 3rd. and 4th. verses, "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." It is here said that the life of Christ was the light of men. And this seems to refer to men in general, and not only to regenerated men. And owing to the peculiar relation which Christ stands in to man, the fullness of wisdom which was in him, was the fountain of light to the whole creation, as all the light both of reason and revelation, in the world of mind, is the result of his influence exerted upon mind. Christ is called the sun of righteousness, because he is the light of the moral world. The command of the Savior to the disciples was, "Go ye into all the world and preach the gospel to every creature." Mark 16: 16. The text under consideration may have reference to light of the gospel alone, but the view given above, seems to us to be the correct one.

3. Was John's Baptism Christian Baptism.

Dear Editors; I heard a Presbyterian minister lecture a couple of weeks ago on the 3rd. chapter of Matthew. In his lecture he said that John's baptism was no Christian baptism at all, and that it was only unto repentance. I would like to hear what you have to say upon the subject. I would like to hear through the Visitor.

C. A. F Speersville, Fulton Co. from Vol. VIII. No. 5, it being an extract from our answer to a similar question.

- The object of John's baptism was the same with that of Christian; and from this it may be concluded that one did not differ from the oth-John exhorted the persons baptized by him to repentance and to faith in the Messiah who was shortly to appear, and made these duties obligatory upon them by this rite, Matt. 3: 11; Luke 3. in Christian baptism, repentance and faith in Christ as the Messiah are likewise required as the prerequisites of the subjects of this ordinance.
- 2. The practice of the first Christian church confirms the idea that the baptism of John was the same as Christian baptism. For those who acknowledged that they had professed, by the baptism of John. to believe in Jesus as the Christ, and who in consequence of this had become in fact his disciples, and had believed in him, were not, that we find, in a single instance, baptized again into Christ, because this was considered as having been already done. Hence we do not find that any apostle or any other disciple of Jesus was the second time baptized; it does not appear that even Apollos mentioned in Acts, 18: 25, was baptized again, although he had received only the baptism of John, because he had before believed in Jesus as the Christ.

But all those disciples of John who had not before acknowledged this truth, and had received the

Answer.-We give the following in a different manner, were properly considered at the time of the apostles as not being baptized, or as wrongly baptized, and all such were therefore required to be baptized. expressly into Christ as the Messiah.—This was the case perhaps with some of the Jevs. who, according to Acts, 2:41, were baptized into Jesus, among whom there probably were some whom John had baptized, but who had not then recognized Jesus as the Messiah. and had even taken part perhaps in his crucifixion. This was likewise the case with those persons whom Paul permitted to be baptized at Ephesus, although they had already received the baptism of John. Acts, 19: 1-5. meaning of this passage seems to be this: When they heard from Paul that it was necessary to be properly qualified for baptism that one should believe in Jesus as the Lord and Christ, (which they hitherto had not done, since the disciples of John who baptized them had said nothing to them about it,) they were then willing to suffer themselves to be solemnly obligated by baptism to the acknowledgement of Jesus. It seems that many of the disciples of John had entirely separated themselves from the Christians. And those false disciples of John still continued to practise John's baptism into the approaching Messiah, but denied that Jesus of Nazareth was the Messiah.-Hence it was necessary for those who had been baptized by such, to be baptized into the true Messiah, in the proper faith. We do not then think that from what we can learn from the Scripture, baptism of John or his successors that those who had been baptized

by John were required to be rebaptized, in order to have admission into the Christian Church. biana Co. on the 17th of August. I then attended a love feast at br. Summer's near the town of Columbi-

Correspondence.

Kingston Center, Nov. 9, 1860.

Dear Brethren: As many of the brethren desired my address, on my late journey, I told them I would have it published in the Visitor, with a sketch of my travels. I accordingly, send you the following notes of my journey.

We left home, (my wife accompanying me,) on the 19th of July. There was a love feast in our congregation at br. Daniel Bostetter's. We had a good meeting, and there were some additions to the church. We then went on our way east, and held meeting in the Danville church, in Knox Co. and also in the Loudenville church. We then went to br. Jacob Kurtz's, and held several meetings with the brethren there, and a good deal of interest seemed to be manifested by many. We then went to br. Kaler's church, in Tuscarawas Co. and had several meetings there, had many hearers, and quite an interest appeared to be felt by many. We then went to br. Snider's in Stark Co. and while attending a love feast here, my wife was taken sick. Much care was manifested, and much attention was given her, and much prayer was offered by the brethren and sisters for her. We thank the

biana Co. on the 17th of August. I then attended a love feast at br. Summer's near the town of Columbiana. I then returned to Stark Co. where I had left my wife, and held a meeting in Georgetown on my way. When I returned to Stark, I found my wife in br. Bowman's family, and much better.

On Tuesday the 21st of August, we started for Pennsylvania. We arrived in br. John Wise's settlement on the 23d and found the brethren generally well, and remained with the brethren there about a week, and held meeting every day or night while with them. We then went to Jacob's Creek, to a love feast there, and met with brethren Berkley, Hauger, Meyers and others, and then went to a love feast in the Indian Creek congregation at the foot of Laurel Hill, on the 4th, of September. We then went to Somerset Co. to the Middle creek Here there were congregation. several meetings, and a communion meeting on the 7th. On the 8th, we started for Meyers' mills, and had a love feast here on the 9th. We remained here several days, had some good meetings, and some additions to the church.

be felt by many. We then went to br. Snider's in Stark Co. and while attending a love feast here, my wife was taken sick. Much care was manifested, and much attention was given her, and much prayer was offered by the brethren and sisters for her. We thank the brethren and sisters for their labor of love, and hope God will bless them. Leaving my wife among the christian friends, I attended a love feast near Georgetown, Colum-

with brethren Jacob and Daniel feast at Beaver Dam, in br. Jacob Sayler, and had a love feast in the Sayler's congregation. On the 27, Bush creek meeting house, and a we had meeting in the Meadow very good meeting. On the 28th we Branch church. Here there were came to br. Koontz's congregation several added to the church. We & had meeting in br. Fahrney's meet then started towards home and ing house. We then went to Sharps- came to br. John Pfoutz's where burg and had meeting in the church there is a young sister lying sick. where br. Harshberger lives. On We had meeting there, and then Lord's day we went to the Manor came on to Clear Spring, crossed Daniel Richard's daughter. There November and started for home. were many persons present. But I We had good luck all the way and must make my notes as short as landed safely at home on the 6th. possible.

On the 6th. of October we went to a love feast at Marsh creek, in Adams co. Pa. There we met br. Isaac Price, and had several good meetings, and much interest was felt by many. On the 12th, we went to a love feast at Antedum, the meeting was large and interesting. We then went to Black creek churh and attended a love feast there. Much interest was felt by many present, and there were some added to the church. Here we met br. John Kline of Va. From this place we went to the Broad fording meeting house, and had a very good meeting there. On the 16th. there was a love feast there. On the 18, we went to a love feast at Beaver creek. On the 20th, there was a love feast in the Manor church. There seemed to be quite an interest taken in the Meeting, and there were some added to the church. On the 22nd. we went to br. D. P. Sayler's, and found his wife very poorly. We had a very good meet-time I called, they said, they were ing there and I think there was not there; but I looked around From this place we went to a love some minutes."

church to attend the funeral of br. the Potomac river on the 1st. of of November, and found one of our daughters sick with a spinal affection and liver complaint. She is still very sick, and not able to be

> Now as God has permitted us to enjoy what we have enjoyed, brethren and sisters, let us watch unto prayer.

My address is Kingston Center, Delaware Co. O.

H. D. DAVY.

THE WAY IT GOES SOMETIMES AT POSTOFFICES.

The following extract of a letter from a brother will explain, how it happens in some places, that the Visitor or Minutes do not come, and how they may be found near at home.

"The July-No. of the Visitor and the last (lot of) Minutes you sent lay two weeks at the office before I got them, and in that time I called sick, and left her with tears still three times for them, and the last some good done to those out of the among some papers lying on the church as well as to the brethren. desk, and there I saw a Visitor and

111 then said to the postmaster, there they are. He said, they are not yours; they were directed to this office for me to distribute. was no name on the outside-wrapper he said, and consequently he claimed them as his. But I told him to let me see them; (they were all scattered about over the desk;) he handed me the Visitor, and when I looked at the bottom of it, I could there show him my name."

"I then asked him, whether they all came in one wrapper; He said, they did, and he said, they had been there at least two weeks, but when they came without a name, (we had undoubtedly put the name on the outside wrapper, and in such case, no postmaster we think has a right to tear off the wrapper except in the presence of him to whom it is directed; Ed.) he thought they were for him to distribute. said, he had not noticed the name on the cover, till I showed it to him, &c."

J. S.

Contributions

FOR THE OREGON MISSION.

Reported in September No. Received from 21 members of the Limestone church, Tenn. 22,75 Rec'd. from Bodetourt church,

Va. by the hands of Elder Peter Nininger 37,00

69,75

Received by

D. P. SAYLER, Treasurer.

Reported in September No. (deducting \$2,50. from br. Rosenberger for Garber's \$57,50 Reported in October No. 61,00 Roc'd since from Lost Creek

church, Miami co. O. of \$10 in part 7,00 Rec'd from Solomon's Creek church, Elkhart co. Ind. additional 1,00 Rec'd from L. Tombaugh, Washington co. Pa. 1,00

127,50

Acknowledged to be in the hands of HENRY KURTZ.

Beside these sums there have been fifty Dollars announced by the church in Franklin Co. Va. and five Dollars by the church in Logan Co. Ohio; which altogether would amount to \$252, 25. in all; about one fourth of the sum needed for the Oregon Mission. But who are the men to go on this mission? This question can only be answered by the holy Ghost.

See Act. 13: 2. When a church has 5. 6. or 7. able teachers like that of Antioch, so that they could easily spare one or two, they should fast and try and learn the will of God in this matter, & then such church ought to propose to the committee those brethren whom they feel willing to give up for a time, and whom they deem proper and suitable for this important business. The most worthy and capable brethren will feel a delicacy to offer themselves. Several names have been sent into us by individuals, [they did not send their own names:] Joseph Showalter, Elias Dicky and George Witwer from Ashland co. O. Daniel Miller, of Preble co. O. H. D. Davy of Delaware co. O. John Metzger of Tippecanoe co. Ind. and others, some of whom are absolutely unable now to obey the call.

FOR GARBER'S RELIEF.

was required, when the appeal to Y. M. 1859 was made, the sum of \$175,00

Of that sum was collected at said Y. M. 1859 \$31,00 By Contributions sent to Editors G. V. & re-

mitted to Tennessee (see	
Jan. No	40,00
Do. do. by James Quin-	
ter (see July No.) -	
Later Contributions re-	
ported July No	1,00
Do. do. Oct. No.	3,50
" of J. D. Rosenberger	
see above -	2.50
" " Lost Creek church	
Miami co. O.	3,00

148,46

Still lacking 26,54

Those ten Dollars still in our hands our brethren in Tennessee may retain from money coming to us, and send us a receipt instead. We wish to be done with this matter; yet we feel still, as if all was not right, until that balance is canceled. Will br. Sam. Garber's own church not say and do something according to promise? See Gosp. Vis. January No. of this present volume.

DISTRESS IN KANSAS.

Lawrence, Douglas co. Kansas T. September 27, 1860.

We the undersigned members of the German Baptist church at Washington Creek, Douglas co. and Cottonwood, Chase co. recommend to your confidence br. and elder Abraham Rothrock as our representative to solicit donations for the relief of the brethren and sisters and our neighbors in Kansas, who are destitute of the necessaries of life on account of the great drought that prevailed all through our Territory."

Died in Salem, Claric 6, br. CHRISTIAN SH Funeral text, Rev. 14: J. Goodman.

Died in Armstrong co (we cannot make out die FERNIN, consort of br. 49 years and 17 days. 44 by David Eshelman. Died in Bear Creek of Sept. 13, br. HENRY 8 months and 26 days br. J. Pisel and Jer. Be Died in Cowanshan

This paper was signed by 4 ministers and 6 deacons and a number of other brethren, and presented by the bearer, Elder Abraham Rothrock, who is now traveling through the country in order to call upon the brethren and churches to succor the poor members and others in Kansas, that have no bread and no money to buy, in consequence of the

terrible drouth that has befallen the greater part of that country. Brother Abraham Rothrock was formerly living near Lewistown, Mifflin Co. Pa. whom we know these many years so that we could easily endorse his recommendation above. His main business is merely to call personally with as many churches as possible, and state the case, mainly corroborating the facts given in a communication of Jacob Ulrich, given in our last No. Brother JACOB UL-RICH in Lawrence, he says, is appointed to receive all donations, and brother Daniel WEYBRIGHT, keep a record of them likewise. Both brethren to be addressed Law. rence, Douglas co. Kansas T. We now recommend this distressing case to the heart feeling consideration of all the charitable, and only pray, that the suffering may receive early help and timely relief, and that both the givers and recipients may be blessed with food, that satisfies the soul.

THE EDITORS.

OBITUARIES.

Died in Salem, Clarion co., Pa., September 6, br. CHRISTIAN SHIVELY, aged 81 years. Funeral text, Rev. 14: 13 by D. Eshelman and J. Goodman.

Died in Armstrong co. Pa. June or July 2, (we cannot make out distinctly) Sister SALLY FERNIN, consort of br. Andrew Fernin, aged 49 years and 17 days. Funeral text Matt. 24: 44 by David Eshelman.

Died in Bear Creek church, Allegeni co Md. Sept. 13, br. HENRY PECK, aged 78 years, 8 months and 26 days. Funeral attended by br. J. Pisel and Jer. Beeghly.

Died in Cowanshannock church, Armstrong co. Pa., September 13, Sister CATHARINE WAMPLER, aged 76 years, 7 months, and 21 days. She was the widow of br. David Wampler, who died 8 years ago. Funeral services by br. Jos. Shoemaker from 1 Cor. 15: 26, 27.

On the tree of life eternal Let our hope of heav'n be laid! This alone, forever vernal, Bears a leaf that shall not fade.

the poor members and others in Kansas, that have no bread and no money to buy, in consequence of the buried in one grave. The youngest died first

Funeral service by the writer, from Rev. 7: 9.

Our dearest children now are gone, There is no doubt their heav'n is won, And we are left to mourn our loss, Till we are done to bear the cross. Then we expect to meet again, Where ev'ry loss becomes a gain, In that bright world of endless praise, And sing for e'er redeeming grace.

JACOB STUDEBAKER.

Died near Strasburg, Shenandoah eo. Va. August 24, CATHARINE STOVER, consort of br. Joseph Stover, aged 63 years, 7 months and 15 days. She had been afflicted for several vears.

How bless'd is our mother, bereft Of all that could burden her mind; How rich is the soul that has left This wearisome body behind.

Died in the Tuscarawas, Chio congregation on the 30th, of June, Sister NANCY WELTY, consort of br. Christian Welty, aged 74 years, 3 months, and 27 days. She was the mother of 6 children, 4 of whom are now living with the father to mourn their loss. Disease, dropsy. Funeral services by br. Conrad Kahler and the writer from 2d. Cor. 5: 1.

In the same congregation, September the 19, DAVID KAHLER, son of br. Conrad and sister Elizabeth Kahler, aged 7 years, 1 month, and 13 days. Disease, typhoid fever. Funeral service by br. Gabriel Neff and the writer, from 1 Peter 1: 24.

My dearest parents, I have gone To dwell in endless bliss. I'm free from pain and sickness now, I dwell where Jesus is.

Now you, my parents, faithful prove, In serving Christ the Lord, And when your race is run on earth, You'll meet a great reward.

Then you shall meet your son again In bliss divinely free, Where parting hands are known no more Throughout Eternity.

Died in the Lawrence district, Summit co. O. October 4, MARY HUMBERT, daughter of Jacob and Maria Humbert, aged 4 years, 7 months and 25 days. Disease diptheria or sore throat, Funeral services by brother Provant and the writer from 1 Cor. 15: 22.

The above parents are not members, but we trust sincere seekers: May the Lord give them grace to find. JOHN K. L. SWIHART.

Diedjin Washington eo. Iowa, August 20, Sister SARAH ANN CORRELL, a daughter of br. Daniel and sister Sarah Correll of Wayne co. O. aged 20 years, 8 months, and 9 days. Funeral service by Stephen Yoder from Amos 4: 12. The last named brother states further the following particulars. "She started with us for Iowa September 21, 1859. On the way she became deeply concernsd about her soul's salvation. As we were traveling day after day, she was reading the Bible on her way to the far West

aged 3 years, 6 months and 20 days, and the On the 15, of October, as we had encamped on cldest last, aged 5 years, 9 months, and 9 days. the West bank of the Mississippi River she made application for baptism to be administered to her as soon as an opportunity would afford. On the 18th. we landed in Washington eo. at Levi Goons, with her sister Susanna, and on the 30th. of October 1859, she was baptized in Crooked Creek by the writer. This was the first person that had ever been baptized in this county by a brother, She was truly a light to the world, and an example to all around her; her delight was in the service of the Lord, and she was truly an affectionate sister.

> In March 1860, she was taken with the lung fever, and was confined to her bed for nine weeks. Then she became able to be up and around, but unable to do much work; but she would go to meeting whenever opportunity would afford, We would send for her, and have her to come and stay with us for several days; we were always rejoiced to see her, and converse together. On the 25th. of July, she was struck with the palsy, and lay on her death bed until the 20th of August, and instead of returning home to her kind parents and sister in Ohio, it pleased the Lord to take her to that glorious home. We hope our loss is her eternal gain, and we may say that the day of her death, was better than the day of her birth.

> I was requested to write all the particulars about her from the time we left Wayne co. Ohio, until her death. I will also enclose some lines sent by her sister, to be inserted in the Visitor. STEPHEN YODER.

FOR OUR DEAR SISTER.

Our sister has gone to the Spirit land, And we trust she is free from all pain; United with the angelic band, Our loss is her endless gain.

She has crossed dark Jordan's icy flood, And gain'd the farthest shore; And now we trust she dwells with God, Where death is known no more,

She slumbers in the silent ground, (As dying mortals must.) Till Gabriel's trumpet shall resound, To wake her sleeping dust.

She then shall rise, with glorious form, To meet the saints on high; (Oh! may we too in that blest morn, With wings seraphic fly.)

Farewell, Farewell, my sisters dear, For sweetly lay I sleeping here; Then ready be, for die you must, And with your sister sleep in dust.

Think, brothers dear, by grief oppress'd Your sister in the grave doth rest, The spirit rests above the sky; Prepare to meet me when you die !

There's glory, rest, and peace and love In that blest region up above Which I enjoy, and long to see You ready for my company

Farewell, my loving parents, too, Wer'e parted for a while 'tis true, If garments white you do retain, We'll meet and no more part again.

Died in Ross county, Ohio October 12 last the infant son of ALFRED and MARY SHEE-LY, and grandson of Peter and Celia Moomaw, aged 2 days. Tour Savior says, "Let little children come unto me, and forbid them not, for of such is the kingdom of heaven.

Died in Pattonsville, Bedford county, Pa. October 17 last after a short illness sister MAG-DALENA BURGET, wife of Henry Burget, aged 36 years, 9 months and 13 days, leaving a disconsolate husband and 2 children to mourn their loss. Funeral service to a large concourse of people by Elder John M. Holsinger and Jacob Miller,

"Farewell, farewell, my children dear, For sweetly lay I sleeping hero; Then ready be, for die yon must, With your kind mother sleep in dust.

Farewell my loving husband too, We're parted for a while, 'tis true; If garments white you do retain, We'll meet and no more part again.

S. T.

Died in Chase county, Kansas T. October 17: 1860, our old and beloved brother GABRIEL JACOBS, aged 76 years, 3 months and 7 days. Sickness chronic diarrhea. He leaves a widow and a family of children (which are all grown to man and womanhood) with many friends to mourn at his departure. But we do not need to mourn as those that have no hope. He has left strong evidence of his acceptance and desired to be released from this tabernacle of clay, and go to Jesus where sickness, pain and death are feared and felt no more.

Our brother became a member of the church in Pa. some 30 years ago; he was shortly after elected to the ministry, and from Pa. he emigrated to Indiana some 20 years since, where he lived until 1856; he then moved into where he has been living since until he died. He still went forth to preach the word of God, as long as he had physical strength to go, but at last his strength failed him. Thus we see the old fathers going home one after another, and none knows the loss as those who have to take their place in the church. Funeral services deferred until some future time.

W. H.

Died in Paintercreek church, Miami county, Ohio, on the 21st of October 1860, of Diptheria, AMANDA ROYER, infant daughter of brother John and sister Sophia Royer, aged 1 year, 2 months and 21 days. True life is but like a vapor that appeareth for a season but soon vanishes away.

"Can a woman's tender care Cease towards the child she bare? Yes she may forgetful be, Yet will I remember thee. Covington, Ohio, October 28, 1860.

Died Northeast of Ladoga, Montgomery county, Indiana, July 28th last brother ANDREW PEFFLY, aged 32 years, 21 months and 10 days. he left a tender wife, and an old mother, with

5 small children, the youngest only 6 days old on the day of her death. Funeral service by br. Samuel Murray and R. H. Miller from 1 Cor. 15: 22.

Died in the Nimishillen church. Stark county, Ohio, October 27 sister SARAH HOOVER, wife of Moses Hoover, and the only daughter left of John Dolhour deceased. Her age was 27 years, 3 months and 3 days, leaving behind a sorrowful husband and 2 children. Funeral service by brother David Byers and others from Rev. 14: 13.

Died near Goshen, Elkhart county, Indiana, October 30 old brother PETER CRELL, in his 71st year after a lingering consumption. Funeral services by the writer and others on John 14: 1, 2.

J. S. B.

Died in Lancaster county, Pa. October 30, 1860 sister CATHARINE HARLEY, wife of Samuel Harley, and daughter of Samuel Laudes, aged 38 years, 8 months and 18 days. Her complaint was consumption and dropsy for over 2 years. Funeral text Philipians 1: 23. by brethren C. Bombarger and J. Rinehold.

Died in the Wadams Grove church at Chelsea. Joe Davies co. 1ll. September 15, sister ANNA BOWMAN, wife of Peter Bowman, and daughter of Jacob and Susannah Eby formerly of Franklin county, Pa., aged 22 years. 9 months and 27 days, leaving a kind husband and 2 children, with many friends to mourn their loss. Her death was occasioned by the Typhoidfever, of about 10 days duration. The funeral occasion was improved by brethren Christian Long and Daniel Frey from Heb. 13: 14 in the presence of a large concourse of people, and especially friends, who very reluctantly had to yield to the unexpected visitation of death in snatching from their midst one who was not only a pious and affectionate mother in the family circle, but one whom we anticipated in the future to be a mother in Israel. May her unexpected death be sanctified to the eternal good of all who mourn her loss, and especially to the kind and bereaved husband, that he may be prepared when death visits him to meet her in glory is the prayer of the writer.

'Tis finished, the conflict is past,
The heaven born Spirit is fied,
Her wish is accomplished at last;
And now she's entombed, with the dead,
The months of affliction are o'er,
The days and the nights of distress;
We see her in anguish no more,
She's gained her happy release.

No sickness, or sorrow, or pain Shall ever disquiet her now, For death to her *spirit was gain, Sirce Christ was her life when below. Her soul has now taken her flight, To mansions of glory above To mingle with angels of light, And dwell in the kingdom of love.

The victory now is obtained;
She's gone her dear Savior to see:
Her wishes she fully has gained,
She's now where she longed to be.
Then let us forbear to complain
That she has now gone from our sight;
We soon shall behold her again
With new and redoubled delight.

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For the Year 1861, Vol. XI.

The Guarda Visitor is a monthly Christian M gazine, edited and published by Henry Kurtz and James Quinter, in Columbiant, Ohio. The object of the work is and will be the promotion of a pure Christianity, with its doctrines, practices, and experience, as originated, established, and developed by Christ and his inspired suc-

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